

IMMANENCE

and the vertigo of philosophy

from Kant to Deleuze

christian
kerslake



Immanence and the Vertigo of Philosophy

Plateaus – New Directions in Deleuze Studies

‘It’s not a matter of bringing all sorts of things together under a single concept but rather of relating each concept to variables that explain its mutations.’

Gilles Deleuze, *Negotiations*

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IMMANENCE AND THE VERTIGO OF PHILOSOPHY

FROM KANT TO DELEUZE



Christian Kerslake

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Contents

Note on the Text and Acknowledgements	vii
Note on Sources and Abbreviations	viii
<i>Introduction: The Problem of Immanence – Kant, Hegel and Spinozism</i>	1
1. What is Immanence?	1
2. Deleuze and the Post-Kantians	5
3. Deleuze's 1956 Lectures on Grounding	11
4. Immanence and Metacritique in Kant and post-Kantian Philosophy	21
5. Hegel and the Philosophy of Immanence	26
6. Spinoza and the Problem of Immanence	34
7. Grounding and Ungrounding	40
<i>Chapter One: Critique and the Ends of Reason</i>	47
1. Kant and the Self-Critique of Reason	50
2. Critique and the Ends of Reason	58
3. Reason and its Interests	68
4. Deleuze and the Doctrine of the Faculties	76
5. Deleuze's Transcendental Empiricism and its Lineage in Kant, Schelling and Bergson	80
<i>Chapter Two: The Metaphysical Origins of Kantianism</i>	101
1. The Rationalist Background: Leibniz and Spinoza on God and Reality	104
2. Kant and the Principle of Sufficient Reason	118
3. From Ontological Reality to Transcendental Ideality: The Retreat of the Noumenon	132
4. The Metaphysics of Intensity: From Leibniz and Kant to Solomon Maïmon	138

CONTENTS

<i>Chapter Three: Kant and the Structure of Cognition</i>	167
1. The Discovery of the Object = x	167
2. Logic and Reality in the Critique of Pure Reason	172
3. Transcendental Deduction and the Question of Right	174
4. Unity and Synthesis in Kant	181
5. Concept Formation and Application	186
6. Ideas and their Necessity	190
 <i>Chapter Four: Deleuze and the Vertigo of Immanence</i>	 210
1. Deleuze on Hume, Kant and the Formation of the Transcendental	 213
2. Reality and Intensity in Kant and Bergson	225
3. Temporal Synthesis in Hume	239
4. Transcendence, Being and World in Heidegger, Axelos and Deleuze	 241
5. The Vertigo of Immanence: Fichte, Schelling and Wronski	255
6. Spinozism: The Best Plane of Immanence?	264
 Appendix: Francis Warrain's Diagram of Wronski's Law of Creation	 286
 Bibliography	 288
 Index	 327

Note on the Text and Acknowledgements

This book is based on a PhD thesis, ‘The Problem of Immanence in Kant and Deleuze’, submitted to Middlesex University in June 2001. As with my previous book, *Deleuze and the Unconscious*, it can be used as a sourcebook of ideas and arguments. Its aim is to show a path from Kant’s philosophy to that of Deleuze. In a future work I hope to return to the influence of Spinoza, Schelling and Wronski on Deleuze’s ideas in *Difference and Repetition*, and develop a more encompassing account of the role played by immanence throughout Deleuze’s thought.

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Note on Sources and Abbreviations

Works by Immanuel Kant

With the exceptions of the *Critique of Pure Reason* (for which I follow the usual practice of citing the pagination of the 1781 (A) edition and the 1787 (B) edition) and the *Critique of Judgment* (for which I cite solely the Akademie pagination, reproduced in the Pluhar translation), citations from the following editions are followed by references of the form ‘Ak. . . .’, to Kant’s *Gesammelte Schriften*, ed. Königlich Preussischen Akademie der Wissenschaften, 29 vols, Berlin & Leipzig: Walter de Gruyter, 1922.

- CPR *Critique of Pure Reason*, tr. and ed. P. Guyer & A. Wood, Cambridge: Cambridge University Press, 1997.
- CPrR *Critique of Practical Reason*, contained in Kant, *Practical Philosophy*, tr. and ed. M.J. Gregor, Cambridge: Cambridge University Press, 1996.
- CJ *Critique of Judgment*, tr. and ed. W. Pluhar, Indianapolis, IN: Hackett, 1987.
- OP *Opus posthumum*, tr. and ed. E. Förster and M. Rosen, Cambridge: Cambridge University Press, 1993.
- C *Correspondence*, tr. and ed. A. Zweig, Cambridge: Cambridge University Press, 1999.
- LM *Lectures on Metaphysics*, tr. and ed. K. Ameriks & S. Naragon, Cambridge: Cambridge University Press, 1997.
- PP *Practical Philosophy*, tr. and ed. M.J. Gregor, Cambridge: Cambridge University Press, 1996.
- TP *Theoretical Philosophy*, tr. and ed. D. Walford & R. Meerbote, Cambridge: Cambridge University Press, 1992.

Works by Gilles Deleuze

All works by Deleuze, with the exception of *Difference and Repetition*, are cited in translation, except where none exists. References to the

Note on sources and abbreviations

English translation of *Difference and Repetition* are cited first, followed by a reference to the French edition. All other Deleuze (and Deleuze & Guattari) references are to the extant translations.

- AO *Anti-Oedipus: Capitalism and Schizophrenia*, vol. 1 (with Félix Guattari) [1972], trs. Robert Hurley, M. Seem & H. R. Lane, London: Athlone Press, 1984.
- ATP *A Thousand Plateaus: Capitalism and Schizophrenia*, vol. 2 (with Félix Guattari) [1980], tr. B. Massumi, Minneapolis: University of Minnesota Press, 1988.
- B *Bergsonism* [1966] trs. H. Tomlinson & B. Habberjam, New York: Zone Books, 1988.
- C2 *Cinema 2: The Time-Image* [1985], tr. H. Tomlinson and R. Galeta (London: Athlone Press, 1989).
- DI *Desert Islands and Other Texts* (texts 1953–74), tr. M. Taormina, New York: Semiotext(e), 2004.
- DR *Difference and Repetition* [1968], tr. P. Patton, London: Athlone Press, 1994; *Différence et répétition*, Paris: PUF, 1968.
- EPS *Expressionism in Philosophy: Spinoza* [1968], tr. M. Joughin, New York: Zone Books, 1992.
- ES *Empiricism and Subjectivity: An Essay on Hume's Theory of Human Nature* [1953], tr. C. V. Boundas, New York: Columbia University Press, 1991.
- F *The Fold: Leibniz and the Baroque* (1988), tr. T. Conley, Minneapolis: University of Minnesota Press, 1993.
- KCP *Kant's Critical Philosophy* [1963], tr. H. Tomlinson, London: Athlone Press, 1984.
- LS *The Logic of Sense* [1969], trs. M. Lester with C. Stivale, ed. C. Boundas, London: Athlone Press, 1990.
- N *Negotiations: 1982–1990* (essays and interviews), tr. Martin Joughin, New York: Columbia University Press, 1995.
- NP *Nietzsche and Philosophy* [1962], tr. Hugh Tomlinson, London: Athlone Press, 1983.
- PS *Proust and Signs* [1964], tr. R. Howard, London: Athlone Press, 2000.
- SPP *Spinoza: Practical Philosophy* [1981], tr. Robert Hurley, San Francisco: City Lights, 1988.
- TRM *Two Regimes of Madness*, tr. M. Taormina, New York: Semiotext(e), 2006.

NOTE ON SOURCES AND ABBREVIATIONS

- WG *Qu'est-ce que fonder?* ['What Is Grounding?'], 1956 lecture course, online at webdeleuze.com.
- WP *What Is Philosophy?* (with Félix Guattari) [1991], trs. G. Burchill and H. Tomlinson, London: Verso, 1994.

Other Works

- E Spinoza, *Ethics*, tr. E. Curley, London: Penguin, 1996. Standard referencing is used: 'E' for Ethics, followed by Part (1–5), then definition (D), axiom (A) or proposition (P) number.
- SE Sigmund Freud, *Standard Edition of the Complete Psychological Works of Sigmund Freud*, 24 vols, ed. James Strachey, London: Hogarth Press, 1953–74.

Introduction: The Problem of Immanence – Kant, Hegel and Spinozism

1 *What is Immanence?*

One of the terminological constants in Deleuze's philosophical work is the word 'immanence'. That this ancient and well-travelled notion of immanence is held to have been given new life and new meaning by Gilles Deleuze is evidenced in much recent secondary literature on continental philosophy, as well as in recent key texts on political philosophy, such as Michael Hardt and Antonio Negri's turn of the millennium tome *Empire*, which takes up and deploys the Deleuzian theme of 'the plane of immanence' as a means for thinking outside of the distorted norms of contemporary capitalist society.¹ In the rare explicit directions Deleuze gives for reading his philosophy, he often focuses on the theme of 'immanence'. For instance, in a 1988 interview with Raymond Bellour and François Ewald, he says that 'setting out a plane [*plan*] of immanence, tracing out a field of immanence, is something all the authors I've worked on have done, even Kant – by denouncing any transcendent application of the syntheses of the imagination' (N 144). In *Spinoza and the Problem of Expression* (translated as *Expressionism in Philosophy: Spinoza*, we read how a 'specifically philosophical concept of immanence . . . insinuates itself among the transcendent concepts of emanative or creationist theology', with its own 'specifically philosophical "danger": pantheism or immanence' (EPS 322). In their final major work, *What Is Philosophy?*, Deleuze and Guattari proclaim enigmatically that 'it is a plane of immanence that constitutes the absolute ground of philosophy, its earth or deterritorialization, the foundation upon which it creates its concepts' (WP 41); moreover 'freedom exists only within immanence' (ibid. 48). So what is 'immanence'? What could it mean to 'set out a plane of immanence'?

Understanding what Deleuze might mean in his uses of the term 'immanence' is by no means simple. On closer inspection both into this literature and into Deleuze's writings, it becomes clear that what is at stake in Deleuze's contribution to this term's history is

quite elusive. For one thing, Kant's notion of immanence, which secures philosophy against the 'transcendent application of the syntheses of the imagination' (N 144) is clearly quite different from the ideas about 'immanence' Deleuze ascribes to Spinoza and Leibniz. Deleuze's offhand statement that 'even Kant' plays a role in the philosophy of immanence cannot but be confusing to the student of the history of modern European philosophy, in which Kantian and post-Kantian ideas about the 'immanence' of critique are of central importance. 'Immanence', despite appearing to connote philosophical transparency, is very much a *problem* for Deleuze; indeed perhaps it is *the* problem inspiring his work. Not for nothing does Deleuze suggest that 'immanence is the very vertigo of philosophy.'²

Can a preliminary definition of philosophical immanence be given at the outset? I would suggest that two features – one formal, the other ontological – are pre-eminent and set its parameters. Formally, a philosophy of immanence is a philosophy that does not appeal to anything outside the terms and relations constructed by that philosophy. Ontologically, a philosophy of immanence promises that *thought* is capable of being fully expressive of *being*; there is no 'transcendence' of being to thought.³ Such general criteria, however, could be said of a multitude of philosophies from early Greek cosmology onwards. By which criteria, then, could a philosophy be said to be 'more' immanent than another?

We might think we can determine the conceptual content of the concept of immanence by situating it negatively against transcendence. Every thing, proposition and principle could be understood in terms of a single system of principles, which logically and metaphysically would not allow for the conceivability of any outside. But what would justify the validity of this 'plan' of immanence? Its justification cannot be secured simply by the exclusion of transcendence. Immanence in such a case would surely be a very general, all-too-abstract criterion for the self-grounding internality of philosophical principles, which would only be defined against 'transcendence' insofar as the latter would express a failure to engage in the project of self-grounding. Transcendence would simply be defined by *fiat* as *not philosophical* at all. While in his later works, Deleuze does begin to use the immanence/transcendence couplet in such a way, in *Spinoza and the Problem of Expression* (1968), he more carefully defines immanence against *emanation* rather than transcendence.⁴ This means at least that emanative philosophies could be shown in some way to *actively fail* the commitment of philosophy in general to

Introduction: The Problem of Immanence

immanence, through the *reintroduction* of transcendence. However, even in this work, the opposition of immanence and emanation seems to depend ultimately on a prior identification of immanence with the object of philosophy. Does Deleuze ever compare this abstract notion of immanence with Kantian, or Hegelian specifications of what immanence might be and how the notion might justify itself? Because if immanence were simply to be defined as a property belonging to a self-supporting and self-generating system, this would remain opaque without a series of other questions that would delineate the method and genesis by which such a system was constructed, and whether it relies, for instance, on intellectual intuition, or on transcendental, teleological, or speculative dialectical grounds.

The recent discovery of Deleuze's 1956–57 lecture series *Qu'est-ce que fonder?* (which I will translate as 'What Is Grounding?' for reasons to be stated below) confirms that Deleuze's own conception of his philosophical project is fundamentally post-Kantian in its assumptions. In 'What Is Grounding?' Deleuze 'enacts a repetition of the Kantian enterprise', working through the premises of Kantian, post-Kantian, and Heideggerian-existential approaches to 'self-grounding' in philosophy. 'The great theme of that enterprise', the Copernican revolution, says Deleuze, is 'constitutive finitude' (WG 36). 'What Is Grounding?' makes it much harder for commentators on Deleuze's work to claim that he is merely a modern abstract metaphysician, whose problems have no intrinsic relationship with the central problems of the post-Kantian tradition of philosophical modernity. Isn't it with Kant that the claim to immanence is first truly justified? The purpose of the Kantian critique is surely to ask *how* immanence is to be achieved, to ask how it is possible, and to secure it by right against the transgressions of theology and metaphysics. The ancient metaphysical idea of immanence must yield to the project of immanent critique.

Deleuze's views on immanence emerge from problems internal to the Kantian philosophical tradition. The polemical aim of this book is to put in question the view that Deleuze's philosophy is a direct return to pre-critical metaphysics, whether in the forms of Spinozist or Scholastic metaphysics, or in the more contemporary form of Whiteheadian process-philosophy. While Deleuze's conceptual proposals and ideas may be very much of the twentieth century, his real *questions* and *problems* emerge from within the post-Kantian tradition of philosophy. Deleuze shares many key claims with the post-Kantians (often in explicit opposition to rationalist and metaphysical

conceptions of philosophy), and also, again apparently unnoticed by mainstream academic commentators on Deleuze, follows some of the more obscure byways of German idealist thought in pursuit of the grail of the fully realised, self-grounding, post-Kantian system. Deleuze's appeal to Spinozism at various points of his own philosophical project is actually quite specific, and, I shall be suggesting, itself operates at a philosophical level sanctioned by Kantian philosophy, that is, within the department of its theory of 'Ideas', or the theory of what Deleuze called (in the title of the central chapter 4 of *Difference and Repetition*) the 'ideal synthesis of difference'. In line with Spinozism, Deleuze does hold that thought can immanently express being, but nevertheless crucially holds to the Kantian distinction between *thought* and representational *experience*, or *knowledge*. What can be thought or conceived may only be capable of being experienced under highly particular (or 'singular') conditions. The 'Ideas' that are the correlates of thought, may be realised in various ways: they may be treated from the perspective of knowledge claims, but they can also be given indirect presentation in art, theatre, literature, music and cinema, and can be produced through the repetitions that characterise psychic and existential development. This is key to situating Deleuze between Kant and Hegel: for Deleuze, to claim that the Absolute is open to *thought* does not, as it does for Hegel, imply that it is open to conceptual representation.⁵ It is rather in *non*-representational forms of cognition, such as those just mentioned, and specifically through the properly *intensive* aspects of spatiotemporal intuition, that the 'Ideas', or structures of 'difference' and 'repetition' are 'expressed', in such a way that they are able to 'say their own sense'.

Why should the concept of immanence be so obscure in Deleuze's work? Are there fundamental reasons for why it *must* remain relatively obscure? By right, it would seem a philosophy of immanence *should* of itself already imply transparency, self-grounding and metacritique. But often when Deleuze, with and without Guattari, talks in detail about it, as in the chapter on 'The Plane of Immanence' in the late work *What Is Philosophy?*, it becomes intangible and shrouded in mystery, as if designating some secret harmony of things. Could it be possible that Deleuze never properly explicated or even formulated his fundamental problem? Immanence might in that case be a 'problem' which has not yet been thought through. Jacques Derrida's obituary of Deleuze intimated that there might be something 'secret' going on in Deleuze's thinking about immanence.

Introduction: The Problem of Immanence

In its closing lines Derrida laments the fact that he and Deleuze never had the philosophical encounter that they owed each other. His first questions to Deleuze, he says, would have concerned precisely ‘the word “immanence” on which he always insisted, in order to make or let him say something that no doubt still remains secret to us’.⁶ Derrida expresses the paradox of Deleuze’s philosophy – the notion of immanence surely implies the most public, the least secret (occluded, transcendent), and yet Derrida confesses that he remains excluded from this thought, this secret (despite, one might add, being the other major philosopher of ‘difference’ of Deleuze’s time).

2 Deleuze and the Post-Kantians

The main claim of this book is that the philosophical work of Gilles Deleuze represents the latest flowering of the project, begun in the immediate wake of Kant’s *Critique of Pure Reason*, to complete consistently the ‘Copernican revolution’ in philosophy. Contrary to appearances, the Copernican turn is a living presence in Deleuze’s work, perhaps even more so than for many other contemporary philosophers. Several times in *Difference and Repetition*, Deleuze speaks of carrying forward and completing the Copernican revolution; in particular, he writes of ‘a Copernican revolution which opens up the possibility of difference having its own concept’ (DR 41/59).⁷ In a sense, the peculiarity of Deleuze’s work, its strangely classical style and its apparent lack of the contemporary *sine qua non* of irony, comes from its *direct* continuation of the Kantian turn.⁸ Deleuze’s attacks on Kant and Hegel are therefore reminiscent of the attacks of the post-Kantians on Kant; they arise from a deep proximity to their objects.

Deleuze’s relationship with Kantian philosophy has tended to be overlooked by commentators on Deleuze’s philosophy. In his *Out of this World: Deleuze and the Philosophy of Creation* (2006) Peter Hallward continues to insist that Deleuze is a pre-Kantian metaphysician. In his influential interpretation of Deleuze’s *Difference and Repetition*, *Intensive Science and Virtual Philosophy* (2002), Manuel de Landa makes little reference to Kantian epistemological problems and also sees Deleuze as a metaphysician. Deleuze himself manifests a profound ambivalence about Kant’s approach to philosophy, and his provocative statements about Kant in various interviews are often in stark contrast to the careful work carried out in *Kant’s Critical*

Philosophy and his 1963 article 'The Idea of Genesis in Kant's Aesthetics'. These remarks have probably led to the downplaying of the influence of Kantianism upon Deleuze. In a 1968 interview with Jean-Noël Vuarnet, Deleuze remarks that 'Kant . . . is the perfect incarnation of false critique: that's why he fascinates me'.⁹ In his television interviews from the late 1980s, *L'Abécédaire de Gilles Deleuze*, he tells of his 'fascinated horror' at Kant's conception of philosophy as a tribunal of reason. Pausing to muse over the question of why somebody is attracted, or has an 'affinity' for a particular kind of problem, he confesses that more than anything he feels 'connected to problems that try to find the means to do away with the system of judges, and replace it with something else'. In 1988 Deleuze continues to claim that he wrote his 1963 *Kant's Critical Philosophy* 'as a book about an enemy that tries to show how his system works, its various cogs – the tribunal of Reason, the legitimate exercise of the faculties'.¹⁰ And what are we to make of Deleuze's laconic remark that 'even Kant' has a philosophy of immanence? Surely all the great modern notions of *immanence* are rooted in Kant's idea of an immanent critique, which is exactly the idea of a tribunal of reason, in which reason must criticise itself. What could immanence *be* without a system of judges? In the 1988 interview, Deleuze appears to begrudge Kant a place in the tradition of thought about immanence, precisely because he institutes a tribunal of reason. So is he suggesting that immanence and critique are somehow opposed? How could this be possible? By putting Kant's role in the philosophy of immanence in doubt – and silently excluding Hegel – Deleuze would seem to be creating a very unusual notion of immanence, and to be in the grip of a 'problem' that would be barely recognisable to most modern European philosophers. Wouldn't immanence without critique just be metaphysics?

Kant had subjected philosophy to a Copernican turn (CPR Bxvi) by constructing a *critique* that grounded and provided limits for all possible claims of knowledge and morality. The right to this critique was secured by his claim to have secured the 'highest principles' of *a priori* cognition (CPR A150–158/B190–197). However, an unease quickly developed in young philosophers such as Reinhold, Fichte, Schelling and Hegel that, while the 'spirit' of Kant's critique was legitimate, the 'letter' was inadequate. The critical project lacked the method it deserved if it really was to provide the 'highest principles'. Schelling wrote to Hegel in 1795, 'Philosophy is not yet at an end. Kant has provided the results. The premises are still missing. And who can understand results without premises?'¹¹ Three fundamental

Introduction: The Problem of Immanence

steps are taken by the post-Kantians; taken together they can be said to comprise the project of *metacritique*.

1. First it had to be questioned whether the critique itself was as pure as it could have been: whether the materials, form and technique of the critique itself had been sufficiently justified. In Kant's case, examples of materials and forms would include the distinction between sensibility and understanding, and the form of intuition, while examples of techniques would include procedures drawn from the theory of judgement and the presupposition of *a priori* facts about cognition. Such elements could only be sufficiently justified if the justification were *immanent* to the critique itself.

2. But such a requirement leads to the issue of how critique itself can possibly be conceived. What kind of philosophical activity is critique? Is it even possible to conceive a distinctive notion of critique? If, for instance, Kant aims to show the necessary conditions of possible experience, then how can he show the validity of his own procedure if he is within the experience for which he is accounting? That is, the activity of critique entails being both necessarily 'in' the experience as conditioned, and 'out' of it in order to conceive the conditions of that experience. For how can we justify *with* our cognitive faculties that the very elements Kant uses for his critique *of* the cognitive faculties are the correct elements for such a critique? Lewis White Beck states that Kant is caught between two equally vicious alternatives – an infinite regress, or an intrinsically artificial halting of a regress by means of an appeal to *facts*, for instance 'facts of reason'.¹²

There seem to be two elementary paths leading off from this issue. On the one hand, it can be argued that, as one cannot gain insight into the very conditions that allow one to have any insight at all, the status of critique itself is *nonsense*. Such was Wittgenstein's solution to a similar issue, and it is echoed by many contemporary anti-foundationalist philosophers who find themselves having to deal with this kind of problem.¹³ On the other hand, there is the sincere attempt to find a coherent and consistent way to justify critique itself, undertaken by the post-Kantians. This latter path is taken both by the post-Kantians and is (I hope to demonstrate) taken up by Deleuze.

3. These two steps taken by the post-Kantians led to a third, complicated issue that would provide the defining problematic within which post-Kantian philosophy moved. If metacritique were successful, then it would attain a *self-grounding* a priority that would surely no longer simply be critique, but *philosophy* itself. The true

attainment of first principles could then be achieved through a *genetic* approach, rather than through the procedure of finding *conditions*.¹⁴ But what, then, was the true relation of critique to philosophy? How was critical method to be related to philosophical method? Fichte, Schelling and Hegel, among others, are all distinguished by their different solutions to this problem of the relation of method and genesis. Method ultimately needed to be complemented by a *system* in which the grounds for the method could be accessed by the philosopher by means of principle.

The threefold problem of metacritique can be seen as the enduring legacy left by the post-Kantians to modern philosophy. A philosopher, at least in the European tradition, can be defined as ‘modern’ to the extent that they operate within this problematic of seeking a method for metacritique. However, it is precisely on the issue of the interrelation of critique, philosophy and method that the work of Deleuze, superficially at least, appears to be *least* ‘modern’. While his study of Nietzsche devotes a whole chapter to the issue of ‘critique’, it has been frequently criticised for its apparent recourse to ‘pre-critical’ metaphysics; Deleuze’s idea of a ‘total critique’ appears to depend wholly on a peculiar metaphysics of ‘active and reactive forces’.¹⁵ Contrary to the practices of Kant and the German idealists, in Deleuze’s published writings we appear to find no key, foundational texts whose predominant concern to produce and account for philosophical method, in say, epistemology, the study of subjectivity, or ontology. In fact, Deleuze always seems to be critical of the very idea of method: ‘Method . . . is the manifestation of a common sense or the realisation of a *Cogitatio natura*, and presupposes a good will as though this were a “premeditated decision” of the thinker’ (DR 165).¹⁶ But surely, once again, the issues involved in critique are *necessarily* methodological, and without such method, then the *right* to do philosophy, or at least a philosophy that can be at home in ‘modernity’, remains in doubt? The issues of where to begin, how to justify the beginning, how to proceed; these are all topics of the utmost importance for *critical* philosophy, yet Deleuze’s approach to them is often frustratingly indirect (even in the chapter on ‘The Image of Thought’ in *Difference and Repetition*). It is only in the 1956 lecture series ‘What Is Grounding?’ that we find anything like a protracted meditation on the problems of beginning and grounding, and a resolution of the enigma of Deleuze’s rejection of ‘method’. From an examination of this lecture course, it turns out, as will be seen below, that Deleuze is operating with a fundamental opposition

Introduction: The Problem of Immanence

between ‘method’ and ‘system’, and that he includes both his own thought and the thought of the German idealists in the latter category; the realisation of a Kantian philosophy of ‘constitutive finitude’, he argues, must proceed via the way of system.

The approach taken in this book to the issue of Deleuze’s relation to the post-Kantian problem of metacritique is to return to Kant himself, and to ‘repeat’ in slow motion the trajectory of thought that we now see that Deleuze himself traversed with lightning speed in the lectures on ‘Grounding’. What is to be made of the fact that Deleuze had devoted so much scholarly energy to rereading some of the major *pre-Kantian* philosophers, such as Spinoza, Leibniz and Hume? Deleuze’s interest in Spinoza is perhaps the easiest to explain, as it can be seen as a new confrontation with that dominant but vexing presence who hangs over the post-Kantian project. Just as the post-Kantians returned to Spinoza to complete Kantianism, so too does Deleuze’s return exactly mirror this aim; Deleuze finds in Spinoza an account of ‘absolute difference’ that can be placed in competition with Hegel’s similar account. What of Leibniz and Hume? Perhaps, if post-Kantianism was an attempt to reconcile the goals of pre-Kantian metaphysics with the critical claims of Kant, then Deleuze can be seen as repeating this project with a new thoroughness, by returning to these other major figures. Deleuze would then be returning to the question of the *genesis* of Kantianism from problems left by Spinoza, Leibniz and Hume, in order once more to put in question the nature, limits, and status of Kantianism itself. By returning to the genesis of Kantianism out of the clash between rationalism and empiricism, and replaying it in slow motion, with the aid of Deleuze’s interpretations of each of the philosophers present at the advent (namely, Hume, Spinoza, Leibniz and Kant), it is possible that new light could be shed on both Deleuze’s philosophy and Kant’s ‘Copernican Revolution’ itself.

There is a case to be made that Kant himself did have the metacritical problem of the self-justification of the critical project firmly in view, even if he may not ultimately have come to a satisfactory resolution of the problem. Deleuze’s thinking about immanence should be understood as a return to an aboriginal Kantian approach to the framing of metacritical issues. This would explain the apparent invisibility of metacritical method from Deleuze’s work, given that the Kantian metacritical method is also far from explicit. Perhaps Deleuze’s philosophy, as an avowed philosophy of immanence, is in some indirect yet determinable sense an attempt to resolve the enduring problems

in Kant's original approach to metacritique? The approach to the problem of metacritique taken here is twofold: to re-excavate the Kantian project, and to show how Deleuze's philosophy can best be seen as an attempt to complete this project. Perhaps the best way to understand what is at stake in Deleuze's philosophy is therefore to reconstruct or replay the first movements of Kantianism, and to explore how Deleuze, with the benefit of hindsight, *repeats* the first convulsions of the critical project, going on to provide novel solutions to enduring problems within that project. In 'What Is Grounding?', Deleuze takes up Heidegger's interpretation of Kant in *Kant and the Problem of Metaphysics*, stating that since 'Heidegger's theses in his book on Kant are a renewed encounter with the reflections of the post-Kantians, we are invited to enact a repetition of the Kantian enterprise' (WG 36). This assumption of the 'great theme of that enterprise – that of constitutive finitude' – remains, despite appearances, fundamental to Deleuze's philosophical outlook, and even for his most apparently speculative and metaphysical propositions.

Deleuze does not abandon the core modern European philosophical tradition (the movement which runs from Kant, to Hegel to Heidegger), but rather intensifies some of its most acute questions and expands it as a tradition, training light on its more obscure singularities or points of threshold (the philosophical problems found already in the philosophies of Hume, Spinoza, Leibniz, on the one side, and the questions and decisions opened up on the other by the philosophers of post-Kantian modernity – late Schelling, Wronski, Novalis, Kierkegaard, Bergson and Heidegger). First, by emphasising the importance of Leibniz for Kantianism, it is possible to bring an unruly figure in post-Kantianism, Solomon Maïmon, back into the picture of post-Kantian philosophy. Maïmon's Leibnizianism and his decentring of the importance of apperception have prevented him from being treated with the interest that the other post-Kantians have received in recent studies. These are precisely the characteristics that make him interesting for Deleuze. There are indications, also, that the later Schelling's theory of 'potencies' is a necessary context for Deleuze's philosophy of differentiation. And finally there are crucial moments when Deleuze appeals to ideas from Novalis and Hölderlin, both of whom he also takes to pursue hidden and attractive trajectories emanating from within the Kantian philosophy. These particular descendants of Kantianism, he suggests, are sometimes more attentive to certain fundamental tensions in Kant's philosophy than are the better known German idealist avatars of post-Kantianism.

Introduction: The Problem of Immanence

Implicit in such a reorientation would be the kinds of questions that preoccupied the post-Kantians: what is the philosophical status of Kantian critique itself? Does it, or can it, have a consistent *metacritical* dimension? What is the relation between metacritique and system, and between system and metaphysics? These questions about the nature and limits of Kant's self-critique of reason can be pursued through an elaboration of the meaning of the notion of immanence. Running through the work of Spinoza and Leibniz, and through the passage from Kant to Hegel, the notion of immanence serves for Deleuze as a secret thread running through modern philosophy, and promising a union of the project of critique with the demand for a system of absolute differentiation. If we keep focussed on the *metacritical* dimensions of the philosophies involved, and the relations between them, then we will be able to see more clearly Deleuze's specific contribution, his own turn of the screw, to the Copernican revolution. By treating 'immanence' as a Kantian and post-Kantian concept, and as having an intrinsically reflexive element (denoted by the term 'metacritique'), and by taking into account the peculiar demands upon philosophy that have emerged during the course of its modern development, we stand to gain some clarity about what the intrinsic criteria of philosophical 'immanence' might be.

3 Deleuze's 1956 Lectures on Grounding

In 2006 a fascinating and hitherto unknown early text by Deleuze surfaced on Richard Pinhas's internet archive of Deleuze's seminars (webdeleuze.com). The 42-page document was entitled *Qu'est-ce que fonder?*, and it consisted of a set of more or less complete lecture notes (taken by a student, Pierre Lefebvre), of a lecture course Deleuze gave at the Lycée Louis le Grand in Paris in 1956–7. The text is important for students of Deleuze's writings for a number of reasons. First, it is the only lecture series of Deleuze's where he devotes himself directly to fundamental philosophical themes, rather than ventriloquising through the ideas of a philosopher of the canon; with the exceptions of those devoted to the *Capitalism and Schizophrenia* project and to cinema), his courses were usually expositions and interpretations of major modern philosophers, such as Kant, Spinoza or Leibniz. The course concerns grounding, the great theme of modern philosophy: the starting-point, the beginning. How does one begin in philosophy? What is the privileged approach in philosophy – the epistemological, the ethical, the existential? Second, it contains a lot of material and

argumentation which is relevant to Deleuze's major philosophical work *Difference and Repetition* of 1968, and helps to make sense of its philosophical context and aims, its methodology, as well as its central concepts. 'What Is Grounding?' shows Deleuze's concept of repetition to be firmly rooted in Kierkegaard's treatment of repetition, but with modifications based on anthropological reflections about the nature of ritual. There are also relatively extended discussions of Heidegger's conception of transcendence, which have no parallel elsewhere. Deleuze also explicitly distinguishes three different methodological approaches to grounding – the existentialist, the rationalist and Kantian – building the entire course around an account of the three distinct approaches. In 'What Is Grounding?' we see that Deleuze is beginning from a primary distinction among these three approaches to grounding. Finally, the work emerges from the period Deleuze called an 'eight-year gap' in his life, when he published little and describes himself as acting like 'a kind of somnambulist' (N 189). One thing we now know he did in the middle of the eight-year gap was to devise and teach this course. The reader of the lectures is struck by how everything that later becomes separated out into studies in the history of philosophy and literature, or into the chapters of *Difference and Repetition* or *Logic of Sense*, has its original source in the enquiries of 'What Is Grounding?' It serves as an excellent introduction to the main themes of Deleuze's thought, which are all present as if in intensely compacted form, before they shatter into the mosaic of his writings of the following decade.

'What Is Grounding?' confirms that Deleuze's central ideas about difference and repetition emerged out of an enquiry into a central movement in the history of modern philosophy: the shift in the eighteenth century from the initial conflict between empiricism and rationalism, to the sublation of these opposites in Kant's critical, 'transcendental' philosophy. Modern philosophy is rooted in epistemology: it is born with the enquiry into the *grounds* for knowledge. Deleuze contends that the conditions for the Copernican turn in philosophy – for the realisation that 'it is not the object but the subject that permits one to discover the ground' (WG 4) – is first intimated in Hume's *Treatise on Human Nature*. By asking *how we know* that the sun will rise tomorrow, Hume inaugurates the tradition of modern philosophical reflection on *grounding* that becomes central to Kant's philosophy, and remains the obsessive refrain of the philosophies of Fichte, Schelling and Hegel. In 'What Is Grounding?' Deleuze also returns to Heidegger's *Kant and the Problem of Metaphysics* to

show that Heideggerian existentialism too emerges out of this same matrix.

What does the French ‘fonder’ translate? *Qu’est-ce que fonder?* could also be translated as ‘What Is Founding?’ or even ‘What Is it to Found?’ The conceptual differences between Deleuze’s uses of *fondement*, *fond* and *fondation* in *Difference and Repetition* have been noted by translators before.¹⁷ It might appear that Deleuze’s ‘fondement’ is approximate to the English ‘foundation’, while his ‘fond’ translates the German concept ‘Grund’. The problem is that both *fondement* and *fond* can translate the German *Grund*, the meaning of which stretches from ‘reason’ (as for instance in Kant’s reformulation of Leibniz’s principle of sufficient reason as ‘principle of determining ground’ in his early ‘New Elucidation of the First Principles of Metaphysical Cognition’) to the ‘deep’, abyssal sense of ‘Grund’ conjured up by the later Schelling. In the 1956 lectures, Deleuze is interested in all of these possible meanings of *Grund*, and *fonder*, but there is a particularly strong emphasis on the Kantian and post-Kantian senses of ‘grounding’, and – this is one of the surprises of the text – there are numerous references to the ideas of Heidegger, not just his *Kant and the Problem of Metaphysics*, but his essay ‘On The Essence of Ground’ [*Von Wesen des Grundes*] (both published in 1929). Heidegger’s ‘renewed encounter with the reflections of the post-Kantians’ in *Kant and the Problem of Metaphysics* ‘invites us to enact a repetition of the Kantian enterprise’ (WG 36), based on the Heideggerian radicalisation of ‘grounding’ in the existential ontology of ‘constitutive finitude’ (ibid.). Deleuze will end his ‘repetition of the Kantian enterprise’ with the affirmation of a hybrid of Heidegger’s account of the ‘transcendental imagination’ and Novalis’s project for a ‘philosophy of imagination’ which combines truth and poetry (40–1). The ideas generated about the nature of ‘grounding’ are nevertheless ultimately quite distinctive. Deleuze stresses the importance of a process of ‘psychic repetition’, which results in ‘something new [being] unveiled in the mind’ [*esprit*] (42). Grounding, he concludes, following Hegel, gives you more than you bargain for: ‘Does not every ground bring with it an unexpected surprise? . . . The operation of grounding is split by the transformation which the operation brings with it’ (9). Indeed, what would be the point of grounding, he asks, if nothing were changed in what is grounded? ‘To ground is to metamorphose’, as he puts it in *Difference and Repetition* (DR 154/200). The course thus serves as the record of a philosophical voyage, but also ultimately as a participation in the core tradition

of modern philosophy, which Deleuze takes it upon himself to 'repeat'.

Another consideration about the translation of *fonder* is suggested by the structure of the course. The first lecture in the course is devoted to mythological conceptions of the act of *fonder*, with Deleuze speculatively suggesting the lineaments of a fundamental shift in human history, from the ritual repetition of the mythological 'founding acts' to the becoming 'conceptual' of the act of grounding. It would not be inconsistent with Deleuze's meaning to characterise this in English as a movement from mythological *founding* to philosophical *grounding*. In the 'mythological' stage of the development of culture, human ends have been transformed from natural ends by the activity of ritualisation; the task of 'philosophy' follows from this: to transform these unconscious, 'felt' 'cultural ends' into 'rational ends' (WG 2–3), and to pursue the 'realisation of reason' in the material world. The rest of the course is an elaboration of the nature of philosophical grounding.

Mythology retells the stories of founding figures, like Ulysses and Hercules, who undergo ordeals and earn the right to legislate. The one who seeks to 'found' is in the first instance the one who claims or pretends to something by virtue of a right, and who must demonstrate that right through some sort of ordeal.

The foundation [*fondement*] is that which will or will not give us the right. It presents itself as a third. To claim is to pretend towards something. The act of claiming implies submission to a comparison by that which can give or confirm our right. It is to accept to submit oneself to an ordeal. The foundation is the third because it is not the pretender, nor that to which he pretends, but it is the instance which will yield the claimed thing up to the pretender. The object never submits itself on its own part to the claim . . . That which grounds is therefore the ordeal [*Ce qui fonde alors c'est l'épreuve*] . . . There is always a third and one must seek it out since it is the foundation which presents itself as a third. (WG 3)¹⁸

'The problem of foundation becomes philosophical', during an inevitable transition from a culture founded on the repetitions of ritual behaviour and 'felt cultural ends' to a culture grounded, in principle if not yet in fact, on 'rational ends' (WG 2–3). But more specifically, in order to 'pass from mythology to philosophy', the new founder (or grounder) 'must propose that infinite tasks are something that must be realized in *this* world alone'. Here in 'What Is Grounding?' we already have an early clue to the mysterious concept of 'immanence':

when Deleuze says that the goal of philosophy is to find a way to realise the infinite in *this* world, he is developing what he thinks is a fundamental tendency of Kantian thought: the project to ‘realize’ the ‘essential ends of reason’. As in the later *Kant’s Critical Philosophy* (1963), Deleuze contends, following Kant, that the realisation of reason does not proceed through acts of knowledge alone, but through a hierarchy of other types of cognition, comprising a ‘system’ of the ‘ends of reason’.

Starting with the second ‘chapter’,¹⁹ ‘What Constitutes the Essential Being of a Ground or Reason’, Deleuze sketches out an immanent account of the dialectic of grounding in philosophy, starting with Plato but vaulting immediately to the problems of a specifically ‘modern’ philosophy. Philosophy begins with Plato, who allows the philosopher to emerge as the ‘claimant’ of the rational idea, the one who is ‘tested’ as to their degree of ‘participation’ in the idea; but Plato remains tethered to mythic thought (particularly in his conception of reminiscence), and, Deleuze suggests, philosophy only truly sets about its task – the grounding and realisation of reason – with Hume, Kant and post-Kantian philosophy. Philosophy ceases to be mythic and becomes modern when it sets out on the path of epistemological grounding: it only emerges for itself with the enquiry into the grounds for our claims to knowledge, or the *criteria* we rely on to make claims about the world.

For most of the chapter, Deleuze sets about retracing the movement from ‘Hume to Kant’, and the corresponding ‘Formation of the Kantian Idea of the Transcendental’. He contends that the conditions for the Copernican turn in philosophy – for the realisation that ‘it is not the object but the subject that permits one to discover the ground’ – are first intimated in Hume’s encounter with the problem of induction in *A Treatise of Human Nature*. By asking *how we know* that the sun will rise tomorrow, Hume inaugurates the tradition of modern philosophical reflection on grounding that becomes central to Kant’s philosophy, and remains the obsessive refrain of the philosophies of Fichte, Schelling and Hegel. ‘Hume foresaw the problem of grounding; he already poses the question ‘by what right’ (*quid juris*) . . . By what right can one make an inference from the past to the future?’ (WG 4). How can I make universal claims about the world? When I make a knowledge claim, I ‘go beyond’ or transcend [*dépasser*] the given by making appeal to universals (for instance, when I claim that water *always* boils at 100°). But if I go beyond what is actually given in such judgments, what grounds their

validity? It is the problem of the guarantee of this highly specific ‘transcendence’ of the given, Deleuze says, that triggers the modern approach to the problem of grounding and generates the notion of *subjectivity* that characterises modern philosophy. From Hume onwards, what grounds knowledge cannot be anything other than subjective principles: ‘It is not the object, but rather the subject that permits one to discover the ground’. Deleuze’s remarks about the meaning and scope of the concept of subjectivity are worth citing at length; despite superficial appearances to the contrary, it may be that he never abandons this basic framework:

Hume brought along something new: the analysis of the structure of subjectivity. The word ‘subject’, as it happens, is very rarely used by Hume. This is not by chance. Hegel too analyses subjectivity without pronouncing the word ‘subject’. And Heidegger goes much further and says that the word ‘subject’ must not be used. Instead, it is necessary to designate it by the essential structure one discovers. If one gives an adequate definition of the subject, then one has no more reason to speak explicitly of it. Heidegger and Hegel both tell us that the subject is nothing more than a self-development. Hegel analyses this dialectically: self-developing as self-transformation, with mediation as the essential process. Heidegger says that the essence of subjectivity is transcendence, but with a new sense: where previously this term was used to refer to the state of something transcendent, with Heidegger, it becomes the movement of self-transcendence. It is the mode of being of the movement that transcends. (WG 4)

Unlike Hume’s psychological account of the subject (based on the notion of habit), ‘Kant’s transcendental subject is distinguished from empirical or psychological subjectivity’ (WG 5). It is no longer a question of ‘fact’ (*quid facti*) – of what we happen to know through empirical observation or science – but of how *we think we know* such ‘facts’. The possibility of a direct correspondence between our *a priori* ideas and the world itself (intellectual intuition) is ruled out. What is given to us does not come already synthesised and ordered; it must be ordered by appeal to a set of criteria of what ‘counts’ as knowledge (which for Kant brings in its train a whole series of questions, such as what ‘counts’ as theological reasoning, as a moral claim, or as ‘art’). Kantianism opens up an inquiry into the logic of the implicit criteria to which we make appeal when we make claims to objectivity or reality. As Robert Pippin puts it, for Kant and the post-Kantians alike, ‘when S claims to *know* P, S must be implicitly understanding himself to be participating in the practice of judgment

and justification, and . . . must contextually or implicitly understand enough of such a practice to count as participating in it'.²⁰ Deleuze infers from the Kantian criterial account of knowledge that 'the act of claiming implies submission to a comparison which gives or confirms our right', that the making of a claim (a *prétention*) is always implicitly to situate oneself as '*reclaiming* a right'. Claiming is implicitly reclaiming; and herein lies the *task* of grounding, the part that requires the effort of the individual. What is implicit must be capable at some point of being unfolded or made explicit. What is the primary instrument for such a task? A very specific kind of thinking, says Deleuze: what, at the most elementary level, can be called the 'question'.

Just as 'the sphinx formulates a question' in mythical founding, in philosophical grounding the 'appeal to a ground' takes place within a structure of 'questioning'. Deleuze goes on to elaborate this thought in the third and largest chapter of 'What Is Grounding?', on 'Ground and Question', where three different elementary 'structures' of questioning as such are laid out. First, there is an existential questioning of the kind exemplified by Kierkegaard in his *Philosophical Fragments*, a questioning which 'refuses all responses' (WG 10), and for which the operation of grounding consists in the confrontation of ontological 'paradox'. 'What Is Grounding?' shows Deleuze's concept of repetition to be firmly rooted in Kierkegaard's treatment of repetition; in this section of the chapter, there are essential discussions of sin, anxiety, and the stages of life (aesthetic, ethical and religious) which are not replicated elsewhere in Deleuze's elaboration of the concept of repetition (but are fundamental to understanding it) (13–20). The second type of question 'claims to lead to the science of all the solutions to possible problems, according to a universal principle' (13; cf. 20–5). Here, there are extensive discussions of the rationalists, focusing mainly on Leibniz's metaphysics of counterfactual contingency and his calculus of compossibilities. Finally, appearing as a new subset of the 'ground as question', there is the 'critical question' that motivates Kantianism: how to distinguish between true and false problems, how to track down metaphysical illusions and assign them to their source (26–9). Without the grounds afforded by this kind of questioning, there will be no way ultimately to distinguish true and false problems.

At first it appears that Deleuze is claiming here that philosophical grounding takes place in three irreducible ways, and that *each* of these – the existential, the logico-rationalist, and the critical

kinds of questioning is necessary for the acquisition of autonomous thought and for reason to be realised. But Deleuze indicates that he sees these three different structures of questioning as a 'triple function of grounding' (WG 8). If epistemic or critical questioning is the *first* procedure to be undertaken by philosophy, that does not mean that epistemology and the ends of knowledge are the *highest* ends of philosophical thought. Deleuze's *Kant's Critical Philosophy* takes pains to show that the realisation of reason itself proceeds in a more complex manner, sublimating itself into the acts of practical reason, and then into more reflective species of thought devoted to art, beauty and organic vitality. Rational ends are not realised simply through acts of knowledge, but through ethical acts, in the space of aesthetic experience, in the study of living nature, and (as Deleuze suggests in his remarks on Kant's 'Ideas for a Universal History' in KCP 73–5), in the re-conception and actualisation of new social forms devoted to the collective realisation of autonomous subjectivity.

In the final chapter, 'The Grounding of Principle', Deleuze takes a step further and argues that the triple function of grounding 'perpetually oscillates between two poles', according to whether principles are taken to 'relate to us and our simple knowledge of things', or, on contrary, express 'things in themselves' (WG 30). Claiming to follow Hegel's approach in the Preface to the *Phenomenology of Spirit*, Deleuze names the former approach the way of 'method', and the latter the way of 'system'. Method treats the object as already there, and its principles concern the best way to acquire knowledge from that pre-existing object. Descartes and Bacon are Deleuze's examples of philosophers of method. On the other hand, there are the philosophers of system Fichte, Maimon, Schelling and Hegel. Deleuze claims that Kant's own approach to grounding is vitiated by his inability to settle on the side of method or system. Kant places his 'Architectonic' of the realisation of reason right at the end of the *Critique of Pure Reason*, when he should have placed the construction of the system at the beginning. The post-Kantians rightly demanded access to the *unconditioned*, self-grounding principle of subjectivity that must lie at the basis of knowledge. Fichte argued for 'the need to substitute an *act* of consciousness for the fact of consciousness. Kant had not yet raised himself to the position of the pure act'. The task of philosophy for Fichte was to recover this fundamental act of the subject, performing in the process a 'genesis' of the real conditions of knowledge and thus uncovering the ground of our already 'constituted' experience. Fichte and Hegel both affirm the possibility of a 'dialectic'

Introduction: The Problem of Immanence

rooted in this act of genesis, which will recover ‘the movement of things themselves’ (ibid. 29, 32, 35). In 1990, Deleuze was still able to affirm that ‘I believe in philosophy as system’,²¹ but what is striking is that in the 1956 lectures Deleuze does not resist the Hegelian destination of post-Kantian systematicity, instead giving it a qualified affirmation.

We will return in detail in section 5 below to Deleuze’s early ideas about Hegel in ‘What Is Grounding?’ and his 1954 review of Jean Hyppolite’s Hegelian summa, *Logic and Existence*. Despite Deleuze’s affirmation of aspects of Hegelianism in ‘What Is Grounding?’, as the lectures unfold it becomes clear that what Deleuze wants to develop at this point is a theory of ‘constitutive finitude’ (37) that supports a ‘philosophy of the imagination’ (36–7, 40). Deleuze is keen throughout the lectures to distance himself from the inflationary metaphysical aspects of the Hegelian system, such as the identification of the dialectic with the unfolding of God’s essence.²² He pointedly criticises the idea that modern philosophy ends up putting human beings in the place of God.

In fact these philosophers do not give man the powers of God. They give to finitude a constitutive character, and do not raise man to the infinite . . . In the system, [too], man no longer puts himself in the place of God, as the system replaces the idea of creation with other concepts. (WG 36)

Ideas of intellectual intuition, or creation, lose their sense in the post-metaphysical climate of critical philosophy. Post-Kantian systematic philosophy

does not claim to occupy the place of God. When Hegel talks of an absolute knowledge he says to us that ‘this reveals to us no other world than our own’. Absolute knowledge is knowledge of this world here. What is involved here is the substitution of the transcendental imagination for the infinite intellect. The systematic point of view replaces the concept of the infinite intellect with the transcendental imagination that belongs to constitutive finitude. So many notions can no longer be conserved. For instance, the notion of creation, which is a theological idea which can only be understood starting from the postulation of an infinite intellect and will. If the latter falls, then the concept of creation cannot be maintained. (WG 36)

The Kantian and post-Kantian conception of the task of philosophy is ‘fundamentally modern’ in that what is at stake is no longer the finitude of the human mind, opposed to a divine intellect or

transparently rational truth, but ‘the constitutive power of human finitude’. It is precisely this finitude that is recovered by the post-systematic Kantian philosophers.

This problem of the limits of knowledge is not a problem of fact, but of right. Kant [shows that] the idea of an infinite intellect loses its meaning, and can no longer be a constitutive idea, only a regulative one. Whence the critique of the idea of an infinite intellect, and the disappearance of intellectual intuition. The great novelty of Kantianism, however, is not there. It is that, at the same time, human finitude as finitude, can be constructed in principle as constitutive of consciousness and the world itself . . . Philosophy reorients itself in a strange fashion: it is because man lives in time, because he is not God, is finite, that he constitutes the world.

One of the most revelatory aspects of ‘What Is Grounding?’ is the centrality given to Heidegger’s *Kant and the Problem of Metaphysics*. Deleuze generates Heidegger’s notion of transcendence from the same Humean–Kantian matrix mentioned above.

With Heidegger the transcendental becomes a structure of empirical subjectivity itself. The transcendental is reduced to transcendence, to going beyond. Perhaps in that case transcendental subjectivity might seem to lose its importance. With Kant, it made knowledge possible because it submitted sensible objects to human knowledge. But the transcendental subject [ends up being] what makes transcendence possible by submitting phenomena to this very operation of transcending. The transcendental subject ends up being simply that to which transcendence itself is immanent. With Heidegger, on the contrary, the distinction between transcendence and the transcendental finally disappears. With him they are identified to the point that one can no longer distinguish that which grounds from that which is grounded. Which is why the root of every grounding is freedom. (WG 8)

The discussions of Heidegger in ‘What Is Grounding?’ have no equivalent elsewhere in Deleuze’s writings. Deleuze goes on to affirm that Heidegger’s theory of the temporal structure of experience, or ‘the conditions which make possible in existence our capacity for distinguishing past and future’, concluding that Heidegger shows how ‘finitude is constitutive in the measure in which it organises time as *ecstasis*’ (WG 39). It is the transcendental imagination which is ultimately constitutive for human experience, and unless we learn the ‘hidden art’ of the imagination to which Kant alluded in his remarks on the Schematism, the human being is destined to remain enclosed in the *constituted* frameworks of its finitude. ‘It is necessary

Introduction: The Problem of Immanence

to grant the greatest importance to the poets and writers of German Romanticism', where one first finds 'a philosophy that posits the principle of a constitutive imagination' (ibid. 40).

Novalis suggests that the faculty of imagination possesses the capacity of corresponding with the same movement within things themselves whereby they reproduce themselves. Whence the theme of German Romanticism: the relation of truth and poetry. For Novalis, poetry possesses its own profound truth, insofar as its images are nothing but the movement of reproduction. . . . The movement through which we imagine is nothing other than the movement by which nature produces things. (WG 40)

Everything in *Difference and Repetition* is present *in nuce* in 'What Is Grounding?', and just needs unfolding. The text clearly shows the fundamentally Kantian and post-Kantian framework within which Deleuze is operating. With this early plan in place, we are now able to turn in more analytical detail to the theoretical issues at stake in the original Kantian and post-Kantian formulations of the problem of immanence.

4 Immanence and Metacritique in Kant and post-Kantian Philosophy

From a post-Kantian point of view, the structure of Deleuze's *Difference and Repetition* appears to hark back to Kant's own organisation of his works according to a traditional model, without any concern to make the content and form of the philosophical work coincide. The arrangement of the text displays the kind of segmentation of different transcendental issues that we find in the *Critique of Pure Reason*, albeit in a different order. The first chapter, 'Difference in Itself', outlines the formal structure of Deleuze's account; the second, 'Repetition for Itself', gives a novel account of temporal synthesis; 'The Image of Thought' has the character of a discussion of philosophy as propaedeutic, as 'treatise on the method, not a system of the science itself' (CPR Bxxii). The fourth chapter, on the explicitly Kantian issue of 'Ideas of Reason' takes the title of 'Ideal Synthesis of Difference',²³ and the final chapter, 'Asymmetrical Synthesis of the Sensible', is a belated 'Transcendental Aesthetic'.

We have already had occasion to note a curious ambivalence towards Kant on Deleuze's part, and how he puts in doubt Kant's membership in the tradition of thought about immanence. The apparent contradiction in Deleuze's relationship to Kant can begin

to be unraveled if it is acknowledged that there are really two distinct senses of immanence implied in Kant's work. On the one hand, there is the explicitly metacritical issue of how a self-critique, or immanent critique, of reason is possible. However, this can be distinguished, on the other hand, from the *result* of immanent critique as Kant sees it – the restriction to the immanent *use* of empirical cognition. These two aspects of immanence in Kant are conceptually distinct, and should not be confused, even if they are related. We will return to the content of this distinction in Chapter 1, but it is worthwhile dwelling on the meaning of the very immanence of critique itself, that is, on the notion of *metacritique*.

The notion of metacritique seems to have had two strikingly different significations in the literature on post-Kantianism. On the one hand, it is taken in a purely formal signification to mean the dimension of critical and post-Kantian philosophy that is concerned with its own justification. For instance, L.W. Beck and Günther Zöller use the word in this sense; my own use of the term conforms to theirs.²⁴ On the other hand, philosophers in the Hegelian-Marxist tradition take the term specifically to refer to the philosophical requirement to account for the historically situated aspect of critical procedure.²⁵ Habermas has taken the notion in this sense, and has been followed by Garbis Kortian and Gillian Rose.²⁶ For Hegel, it was indeed *part* of the procedure of metacritique to provide a socio-historical account of the coming-to-be of the 'we' who are capable of critique. However, the Hegelian-Marxist reading often takes this part to be the most important and enduring aspect of the very notion of metacritique. The problem is that this 'historicising' notion of metacritique may end up begging the questions that the 'formal' notion of metacritique explicitly attempts to deal with. In order to avoid relativism, the historicising account often as not comes to rely on a teleological notion of history, whose power and validity could only rest on the presumption of success of certain formal metacritical criteria.

The issue of whether a system can be grounded in its own terms is vital to philosophy with a metacritical dimension. But even this most abstract of requirements is potentially open to confusion. First of all, it must be stressed that the general requirement of self-grounding is really separate from whether the structure of the system itself is *formally* conceived in terms of its self-justification. Two great modern philosophies, Hegel's and Heidegger's, have made it central to their very form that the 'way in' to their philosophical structures is a part

Introduction: The Problem of Immanence

of the unfolding of the structure itself. For Hegel this procedure is phenomenological and dialectical, for Heidegger phenomenological and hermeneutic. Both of these procedures make a virtue of circularity. Circularity serves as the assurance that 'we' who start out on the path of understanding a system will be able to account for ourselves, and 'come back to ourselves' with a renewed systematic understanding of who 'we' are.

But what is the precise role of the criterion of circularity in securing metacritical validity? As suggested, it must be distinguished from entanglement with criteria of truth. For instance, the systematic explanation of the 'facts' of who *we* feel ourselves to be is not of itself grounded by the circular voyage of Hegel's system. Nor can Hegel's theory be sufficiently justified by his account of what happens in history, no more than Kant should be able to rely on selective details about the character of experience to ground the structure of *possible* experience. Circularity in such cases would be as good as the 'facts' and relations upon which it depends.

For Hegel, metacritical aspects are intrinsic to the *speculative experience* undergone by phenomenological consciousness (in the *Phenomenology*), and the *thought* unfolded by the dialectical thinker (in the *Logic*).²⁷ The *Phenomenology* is 'the Science of the *experience* which consciousness goes through' (*Phenomenology*, p. 21; cf. p. 56); and the *recollection* of this experience 'for us' amounts to a 'speculative experience'. However, this latter term can only strictly apply to the *Phenomenology*, as works such as the *Science of Logic* concern 'thought' alone; hence the burden carried by the metacritical aspects of the *Phenomenology*. The formal circularity of a system that includes its beginning in its end can only be an exemplary *effect* of a successful phenomenological enactment of a critique of cognition, and it does not of itself provide a criterion for its success. In fact, an inordinate focus on circularity can lead to a skewed view of metacritical criteria. It is such an approach, perhaps, that is often responsible for Hegel's philosophy being described as a philosophy of 'closure', 'identity', or 'totality', as in Habermas's account of metacritique in *Knowledge and Human Interests*,²⁸ where such closure is countered by reintroducing a potential infinity into the actual reflexive process of metacritique. But this opposition is the product of a misunderstanding. First, the internal, general success of a system might indeed be realised without closure in its special details or in its empirical instantiation. Metatheoretical, structural closure does not entail closure in the system for which it accounts;²⁹ therefore, one

should not assume Hegel's system is complete or 'identical' in the sense Habermas thinks it is. Second, the idea that metacritique must become more and more socially determined stands to confuse the issue, as the *object* of metacritique clearly has to remain of the same *kind* as the metacritique itself.

So even though a metacritique requires circularity at some point, this does not imply that 'monocentric' circularity is either the main character or the motor of a metacritical system. Hegel's decision to map the procedure of metacritique onto the dialectical 'experiences' [*Erfahrungen*] of historical consciousness (which makes the revelation of the Absolute coincide with a linear unfolding of a historical process) tends to mask the fundamental distinction in kind between the two levels of argument. The notion of metacritique does not require the *identification* of the subject of cognition (or of thought in general) with the subject of experience. There is a fundamental difference between the metacritical justifications made possible by the thinker or philosopher who is conducting the critique, and the account of the subject of experience in the system the philosopher is demonstrating and justifying. For Deleuze, the possible relationships between this thinking subject (the philosopher) and this experiencing subject (who may or may not be the philosopher themselves) are not exhausted by Hegel's approach. Whereas in Hegel immanence would seem to describe both the intrinsic self-grounding procedure of metacritical philosophy and the *satisfaction* achieved by the consciousness described within the procedure, and thus serves as a mark of the *union* of the critique of experience and philosophy itself, in Schelling, Wronski and Deleuze there is a gulf between the philosopher's generation of the system, and the contingent experiences that exemplify, test out, expand and redouble the system. It is not possible for the subject of thought and the subject of experience to coincide through a singular process of linear *Erinnerung* (as Hegel's *Phenomenology* claims); the relation between repetition and differentiation must be reconfigured and given its own logic. In Schelling's later system, one gets a vision of a dialectical process of differentiation, which internally and intensively complicates itself, in proliferating epicycles. In the *Stuttgart Lectures*, Schelling argues that the

transition from identity to difference has often been understood as a *cancellation of identity*; yet that is not at all the case . . . Much rather it is a doubling of the essence, and thus an intensification of the unity [*Steigerung der Einheit*].³⁰

Introduction: The Problem of Immanence

In Wronski too, the grounds for asserting that there is a philosophical absolute are different from the grounds that leads one to detect the activities of Reason in the historical process; for Wronski, the epoch of critical philosophy is not the penultimate moment before the end of history, but rather the *beginning* of a new era, in which the opening up of the 'creative virtuality [*virtualité créatrice*] of absolute reason' illuminates a 'messianic' future for finite rational beings. In the epoch of the Absolute, 'human reason will exercise the full plenitude of its creativity, will recognise in its reason the virtuality of creation'.³¹ And for Deleuze himself, bifurcation, ramification, progression and intensification are the basic forms of true absolute differentiation. It is precisely because of the generation of *differentiation* that is common to the systems of Wronski, the later Schelling and Deleuze that it is out of the question to reconstruct a single linear unfolding of the absolute (of the kind found in the historical parts of Hegel's *Phenomenology*, or his *Lectures on World History*, and his *Philosophy of Nature* and *Philosophy of Mind*). The metacritical procedures of these systems are distinct from accounts of their possible, contingent realisations.

However, even in Kant himself, transcendental procedure and the restriction produced and consolidated by that procedure are related in a complex way, since the Hegelian notion that the critical apprehension of limits requires in some sense their transgression is already affirmed in a highly particular way in Kant, and is taken up in a new way by Deleuze.³² Like Schelling and Hegel, Deleuze claims that there is a species of 'superior', 'metaphysical', or 'speculative' experience – what he calls 'transcendental empiricism' – that provides the 'positive' complement to the formal, ontological account of the structure of the Absolute. For Deleuze, *transcendental empiricism* will provide an analogous locus (mirroring the term 'speculative experience') of the overlap between metacritical and critical dimensions. In the last part of the *Critique of Pure Reason*, Kant elaborates on the problem of the immanent 'ends' of reason, and in the *Critique of Judgment*, goes on to show how a 'contingent harmony' of the faculties may be generated, achieved *against* the demands of objective, 'common sense' experience, which grants the possibility of realising the ends of reason on Earth, in the creation and experience of works of art, in participation in natural finalities, in ethical action, and the production of a 'cosmopolis'. For Deleuze, the real synthetic *a priori* is the connection between Ideas and intensities; this cannot be achieved directly, or through conceptual

representation, only ‘indirectly’, in art and intensive experience. ‘Transcendental empiricism’ is a kind of cognition that violates the normal rules of experience, yet nevertheless attains a ‘superior’ realisation of sensation, imagination and thought. Deleuze’s notion of immanence will require the transcendent use of the faculties, and the activity of thought beyond empirical representation. This is where Deleuze meets Kant as an enemy. For him, the result of transcendental philosophy will *not* primarily be the dictum that all philosophy must conform to the conditions for the possibility of experience, that is, enact the *immanent use* of the structures of experience. In fact, Deleuze encourages their *transcendent use or exercise* [*exercice*], since it is precisely this that will critically reveal the ‘problems’ (the ‘Ideas’, to use Deleuze’s explicitly Platonic language) that really structure the progress of experience.

Using somewhat Hegelian terms, it might be said that Kant is the *internal enemy* of Deleuze’s work: the one with whom the philosopher who undergoes the process of ‘grounding’ really needs to come to terms. Kant painstakingly creates the materials for a self-sufficient, immanent critique of reason, but in the very process of constructing the essential ‘spaces’ for the realisation in feeling and thought of immanence (in the creation and experience of art, in philosophy itself), he ends up losing sight of the destination of his system, and retreating to narrowly epistemological understandings of the critical project, where all cognition becomes judged by the values proper to objective knowledge. Deleuze is compelled to attempt to transform Kantianism from within, and to produce a self-grounding post-Kantian system of complete self-differentiation, ‘a Copernican revolution which opens up the possibility of difference having its own concept’ (DR 41/60), and in which spiritual creativity and ‘becoming’ take over as the true ‘ends’ of thought.

5 *Hegel and the Philosophy of Immanence*

In ‘What Is Grounding?’ Hegel’s achievement is to produce a self-grounding system by reconstructing the sequence of previous ‘transcendental illusions’ as the narrative of the realisation of reason in history. He ‘takes up the thread of a universal history which passes through [previous philosophical positions], unlocking the meaning [*sens*] of their discourses’. For Hegel, the two most fundamental aspects of real history are ‘labour and struggle’ (WG 40), the elementary manifestations of ‘negation and transformation’. ‘Man is the

Introduction: The Problem of Immanence

malcontent of the given', and it is only because labour and struggle are real processes that the discussion of philosophers can in the second place take on their meaning [*sens*]. Both

Kant and Hegel say that the will raises itself to the absolute when it is taken as the will of freedom. In this activity of freedom, the activity of rational being realises the infinite task. For Hegel, this realisation occurs through History. (WG 2)

Deleuze's reservations about Hegel's identification of Reason with universal history are quite qualified: 'The way totalitarian regimes claim themselves to be in favour of systems cannot be denied' (WG 40), but it is a mistake to confuse reality [*Wirklichkeit*] in the Hegelian sense with actuality. What is truly real and rational is not what simply happens or has happened to be actual, but rather the force of negation that is at work through it, and visible in constituted experience only fragmentarily, in the *Erfahrungen* of dialectical experience. This is why the Hegelian system is not intrinsically 'closed' to the future or 'totalitarian'.

It is a mistake to demand that the system will tell us the future . . . in the Preface to the *Phenomenology*, Hegel states that critique is not the same thing as experience. What is required is the description of experience in such a way that something necessarily escapes the one who has the experience, and it is precisely this that is the sense of this experience.

The absolute proximity of Hegel and Deleuze at this point in 'What Is Grounding?' is striking, and, given Deleuze's reputation as an anti-Hegelian thinker, goes against expectations. However, in 1954, two years before the course on 'Grounding', Deleuze had written a review of his lecturer Jean Hyppolite's book *Logic and Existence* in which he not only makes clear how much he accepts of Hegel's critique of Kant, but also provides an early plan in which he lays out the aims of a future, post-Hegelian philosophy of difference.³³ In this piece, the post-Kantian premises of Deleuze's philosophy of difference are vividly apparent, and we can observe the extent to which Deleuze opposes the great Hegelian attempt to secure precisely the aims and objectives – realisation of Reason in a philosophy of difference, of immanence, the Absolute, of *self-differentiation*, production and genesis – by which he himself at this point in his philosophical development is also apparently motivated.

Deleuze begins his review by saying that Hyppolite's main theme is that '*Philosophy must be ontology, it cannot be anything else; but*

there is no ontology of essence, there is only an ontology of sense'.³⁴ He adds that 'that philosophy must be ontology means first of all that it is not anthropology'. But what notion of 'sense' or 'meaning' – the French *sens* can be translated as either – is being appealed to here? The use of the word 'sense' or 'Sinn' does not seem especially prominent in Hegel's own work, but Hyppolite makes clear that he is using it instead of the more familiar 'notion', or 'concept'. Why does he do this? While there is undoubtedly a Husserlian inspiration at work, this move also draws out the sense in which the concept in Hegel is supposed to *express* reality. Hyppolite identifies this articulation of the structure of self-differentiation as *sense*, while the movement itself is *expression*. Hyppolite's *Logic and Existence* is built on the claim that Hegel has found the correct – and, explicitly, the most *immanent* – way to *express the sense* or meaning of the Absolute, that is, the logic of its own self-differentiating genesis. Hegelian dialectics, where things and ideas collapse into their opposites, and their opposites take over their own place, for Hyppolite, *is* precisely the *Logos*, the direct propositional expression of the internal laws of being itself, of the 'meaning' of being. Hegel's fundamental problem with Kant's critique, as Hyppolite tells us, is that the concept, the ideal, remains too *external* to the 'thing itself' [*die Sache selbst*]: 'the categories are no fit terms to *express* the Absolute'.³⁵ For Hegel, when Kant talks of concepts as 'predicates of possible judgments', he has an entirely abstract, ideal conception of the concept. A concept, rather, should be ultimately and intrinsically neither representational nor referential, but expressive of a reality. Both Hegel and Deleuze are against philosophies of representation because such philosophies claim to express what is by right a metacritically justified *absolute* within a framework that remains *relative* to subjective representational experience, so that the concept of expression does not ever gain its full extension, and remains ultimately tied to merely 'anthropological' predicates, rather than self-grounded, dialectically absolute ones.

The problem with Kant, Hyppolite says, is that he is only partially aware of the transition to which he is midwife: 'from the being of logic to the logicity of being'.³⁶ In these terms, the thing-in-itself is a contradictory leftover (contradictory because it is utterly empty yet is meant to be essential) from an ontology of essence, and confuses the transparent purity of the process of expression. For Hegel, there will ultimately be nothing outside the concept: absolute idealism will express every aspect of being. It is for this reason, Hyppolite says at

the conclusion of *Logic and Existence*, that ‘immanence is complete’ in Hegel.³⁷ A philosophy of immanence is one that transparently expresses every aspect of being. When we hear Deleuze talking of immanence, we have to keep this initial Hegelian resonance in mind; moreover, when Deleuze talks of expression, and the idea that all modern philosophy, starting from Kant, is a philosophy of sense, we should also hear this Hegelian reading of the essential tendency of post-Kantian thought.

Hyppolite systematises the notion of sense because he wants to lay priority on the special character of the *Logic* in Hegel’s system. Hegel’s ‘logic of the concept’ is a ‘logic of sense’,³⁸ in which the sense of being itself is said through the genesis of concepts produced by the philosopher.³⁹ Once the reader has interiorised the Hegelian system, ‘real actuality not only is there as in the immediacy of being, nor comprehended only by means of its essence, as in essence and reflection, but is also itself its sense, and this Sense is its being’.⁴⁰ The ‘subjective logic’ of the *Logic of the Concept*, is, says Hyppolite, ‘the logic of sense, but this sense is not a subject opposed to the object. It is the being which is its self-consciousness, its sense, and this self-consciousness, in turn, is being itself, the absolute Idea scattered into nature and into history’. Attempting to avoid the ‘anthropocentric’ view of Hegel promoted by Kojève earlier in the century, Hyppolite tries to restore the high metaphysical status of the Hegelian system through this conception of a ‘logic of sense’. As with Deleuze later, Hyppolite’s avowed ‘anti-humanism’ is by no means a denigration of human beings, but rather echoes with the claims for the dignity and power of life and mind that echo through renaissance and classical rationalist philosophy.⁴¹ Hyppolite is also influenced by Heidegger’s ‘Letter on Humanism’: man is the ‘place’, the structural possibility that Being can reveal itself as such, and express its sense *through* ‘man’. After man in his natural state has been broken down and introduced into the absolute by the *Phenomenology*, the *Logic*, absolved of these contingencies, is the retracing of the ideal genesis of the sense of being. This, says Hyppolite, is how we should make sense of Hegel’s statement that the content of the *Science of Logic* ‘is the exposition of God as he is in his eternal essence prior to the creation of nature and a finite mind’.⁴²

In his review of Hyppolite, Deleuze fully affirms this reading of Hegel. Two of the most important passages should be cited at length. The first places Deleuze’s development of the notion of difference explicitly within the context of Hegelian self-differentiation:

[T]he external, empirical difference of thought and being [in the Kantian system] has given way [in Hegel] to the difference identical with Being, to the difference internal to the Being which thinks itself . . . In the *Logic*, there is no longer, therefore, as in the empirical, what I say on the one side and on the other side the sense of what I say – the pursuit of one by the other which is the dialectic of the *Phenomenology*. On the contrary, my discourse is logical or properly philosophical when I say the sense of what I say, and when in this manner Being says itself.⁴³

Deleuze will never depart from this image of a ‘properly philosophical’ discourse. That is, his philosophy will be a philosophy of the absolute; it will accept the move from the relativity of knowledge in Kant to the notion of the absolute and the method of genesis. Deleuze appears to share few of the reservations about Hegelian immanence that are exhibited by his fellow post-war French philosophers. He has no bad conscience about the notion of immanence and does not construct a philosophy of difference in order to subvert immanence (and introduce some notion of ‘irreducible otherness’ into it), but in order to fulfil it (precisely as Hegel does). The problem will be to explain how and why Deleuze ends up in *Difference and Repetition* returning to *Kant* to carry out precisely this aim. In 1954, Deleuze concludes the review with some pregnant questions for Hyppolite after summarising the mains claims of his book:

Following Hyppolite, we recognise that philosophy, if it has a meaning, can only be an ontology and an ontology of sense. The same being and the same thought are in the empirical and the absolute. But the difference between thought and being is sublated in the absolute by the positing of the Being identical to difference which, as such, thinks itself and reflects itself in man. This absolute identity of being and difference is called sense.⁴⁴

We thus have four criteria laid out here for Deleuze’s future philosophy. First, like Hegel, he believes that Kantian *critique* must lead to an implicit *philosophical* affirmation of the logicity of being. Second, he affirms that the philosophy of immanence must also be a philosophy of the absolute, therefore all differentiation found in it will be internal, self-generated, differentiation. Third, this philosophy must be able to say its own sense. In his 1978 lectures on Kant, Deleuze reaffirms this fundamentally post-Kantian conception of ‘sense’; after Kant, ‘there is no longer an essence behind appearance, there is rather the sense or non-sense of what appears’.⁴⁵ There is no longer an ideal essence ‘behind’ appearances, and philosophical method is freed from the effort of deriving the sensible from the ideal

Introduction: The Problem of Immanence

or the ideal from the sensible. After Kant, a new approach is possible: as Deleuze says, ‘something appears, tell me what it signifies or, and this amounts to the same thing, tell me what its condition is’. Meaning and sense only have validity under certain conditions, and the problem is to find out what these are, and to re-generate the series of ideal conditions in such a way that ‘real actuality not only is there as in the immediacy of being . . . but is also itself its sense, and this Sense is its being’.⁴⁶

Finally, we have the suggestion that the absolute claims of Hegelian philosophy must be purified of dependence on phenomenal and anthropological content, and that this latter category, for some unspecified reason, includes the concepts of contradiction and negation. The Hegelian dialectic, with its techniques of conceptual contradiction, remains at the merely ‘phenomenal’ level, ignoring the real, presumably ‘noumenal’ work of difference. How contradiction can possibly be merely phenomenal, and how a noumenal account of pure difference can be identified, are questions we will have to face during our reconstruction of Deleuze’s philosophy (Kant will be one of Deleuze’s resources in answering these questions).

In his closing remarks, Deleuze also suggests fleetingly that ‘a theory of expression where difference is expression itself, and contradiction its merely phenomenal aspect’, would also be a philosophy that gave primacy to the processes of ‘forgetting, remembering, and lost sense’ (Deleuze 1954: 195). Why does he say that? A comment from Deleuze’s first 1956 essay on Bergson comes to mind:

We are separated from things . . . But we cannot be separated by a simple accident, by a mediation that would come from us, that would concern only us. The movement that changes the nature of things must be founded in things themselves; things must begin by losing themselves in order for us to end up losing them; being must have a fundamental lapse of memory. (DI 23)

In the lectures on Grounding, given two years after the review of Hyppolite’s *Logic and Existence*, Deleuze does not make a single criticism of Hegel, and indeed almost appears as a Hegelian at some points. In the mid-1950s, Deleuze seems to be pushing towards an internal transformation of Hegel’s critique of Kant, in such a way that a new philosophy of difference can be generated, capable of tracing the ideal ‘lines’ and ‘movements’ by which things and events are constituted, and capable of expressing an affirmative attitude to ongoing ontological differentiation. But by 1962, with

the publication of *Nietzsche and Philosophy*, Deleuze has come out firmly against Hegelianism, which he now claims is a betrayal of the philosophy of difference, which rather than providing a logic of differentiation, fundamentally misrepresents ontological difference in its appeal to concepts of negation, negativity, the 'labour' of the negative, and its reliance on the logic of conceptual contradiction. Hegel is now portrayed as one of Nietzsche's 'last men', his emphasis on the concepts of opposition and negation revealing a 'will to nothingness' that betrays, and wants to terminate, the pursuit of immanent self-development (or 'becoming', *devenir*). In *Difference and Repetition*, itself Deleuze leans on Kierkegaard's complaints that Hegelianism cannot cope with the existential freedom and spiritual dramas of the individual. Nevertheless, it is problematic that in *Nietzsche and Philosophy*, and in the attacks on Hegel that punctuate *Difference and Repetition*, Deleuze never really gives a clear and detailed explanation of why exactly he disagrees with Hegel's notion of immanence; and in many cases all we are left with is *ad hominem* attacks on 'Hegelianism' or 'dialectics'. But we have just seen how Deleuze's own ideas about his philosophy of difference emerge from within the context of Hyppolite's claims that 'immanence' only becomes 'complete' in the work of Hegel. When asked in 1968 by Jeanette Colombel why Deleuze was 'merciless' with Hegel, Deleuze replies:

Why not Hegel? Well, somebody has to play the role of traitor. What is philosophically incarnated in Hegel is the enterprise to 'burden' life, to overwhelm it with every burden, to reconcile life with the State and religion, to inscribe death in life – the monstrous enterprise of submitting life to negativity, the enterprise of resentment and unhappy consciousness. Naturally, with this dialectic of negativity and contradiction, Hegel has inspired every language of betrayal, on the right as well as on the left (theology, spiritualism, technocracy, bureaucracy, etc). (DI 145)

Deleuze admits that he is 'playing the role of traitor' to Hegel, and even implicitly acknowledges that by doing so he stands to enter a dialectic of betrayal. But he insists that Hegelianism gives rise to a 'false' philosophy of difference, and that 'under the false opinions, under the false oppositions, you discover much more explosive systems, unsymmetrical wholes in disequilibrium' (DI 145). The problem remains to find a way to assess and evaluate, beyond the *ad hominem* attacks and possible dramas of betrayal, the comparative merits of Hegel's and Deleuze's philosophies of immanence and difference.

Introduction: The Problem of Immanence

In 'What Is Grounding?' and *Nietzsche and Philosophy*, Deleuze also acknowledges the Marxist appropriation of the German philosophical ideals of the 'realization of reason' and the attempt to realise the ends of philosophy through a Marxist revolution of economy, political institutions and social relationships. In his 1840s doctoral dissertation on Greek philosophy, Marx had written on the theme of the realisation of autonomous reason in political agency. When philosophy truly seeks to 'realise itself', he said, its previously 'inner light' now becomes a 'consuming flame turned outwards'. But the result of this urge to practical realisation is that the practice of philosophy itself withers away. If 'the world's becoming philosophical is at the same time philosophy's becoming worldly', then 'its realisation is the same time its loss'.⁴⁷ Marx's project to realise the highest goals of post-Kantian ethics and aesthetics in a realised political system would seem to carry forward precisely the kind of 'realisation of reason' Deleuze is seeking in 'What Is Grounding?' When critique is taken 'seriously', he says there, it will lead to a critique of metaphysical thinking itself, and a demand for a practical, ethico-political realisation of life and thought. 'With Marx, it is no longer a matter of substituting science for metaphysics, but of transcending metaphysics. The realisation and death of philosophy = the realisation and death of metaphysics' (WG 28). By itself, this line of thought is compatible with Deleuze's ideas about the dialectic, but it seems from his other statements that he sought elsewhere than in the Marxist dialectic itself for the means to realise this aim. However, Deleuze's Marxist tendencies should not be dismissed, even if Marxist theoretical approaches are not at the core of his philosophical thinking. Later, in the course of his attempt to convince his students that philosophy itself is inherently anti-bourgeois since it targets conventional good sense (ibid. 28), he cites Marx's remark in 'The Poverty of Philosophy' that the middle classes are incapable of processing dialectical thought. Both Marx and Nietzsche belong to a tradition of 'demystifying' thought, dedicated to overcoming 'alienation', and Deleuze situates himself in that tradition. The task of philosophy is to expose unnecessary illusions, and restore our true powers. The aims of 'What Is Grounding?' – to find a true realisation of reason for finite beings in all their dimensions, social and individual – are compatible with the historical aims of Marxism, and Deleuze could be understood as appealing to non-Marxist ideas about dialectic in order to help strengthen Marxist thought.

But we are nevertheless still left with our metacritical problems of

reconciling what Deleuze says about dialectic with his criticisms of Hegelian immanence. Might it not be that Deleuze's real argument against Hegelian immanence is that it betrays the immanence that Deleuze claims in several places to find in the philosophy of Spinoza? Perhaps it is in *Spinoza* that the fullest flowering of an alternative model of immanent self-differentiation can be found, one that fulfils the criteria outlined earlier, while transforming it through a notion of difference without contradiction. Rather than attempt to explicitly evaluate the respective merits of Hegel's and Spinoza's systems of immanence, in *Spinoza and the Problem of Expression*, published in the same year as *Difference and Repetition*, Deleuze attempts to enact a philosophical *construction* of absolute immanence through a commentary on the first book of the *Ethics*.⁴⁸ Deleuze claims that it is in Spinoza that 'immanence is revealed as expression': in the *Ethics*, 'expression comprehends all these aspects: complication, explication, inherence, implication. And these aspects of expression are also the categories of immanence. Immanence is revealed as expression, and expression as immanent, in a system of logical relations within which the two notions are correlative' (EPS 175). Beyond the Hegelian plane of immanence, then, would be Spinozist immanence.

Spinoza would thus appear to provide our destination on the path to understand what Deleuze means by immanence. However, the place of Spinoza in Deleuze's philosophy turns out to be extremely complicated, and perhaps unresolved throughout his writings. It will turn out, in fact, that Spinozism will be just as haunting and irresolvable a presence in Deleuze as it was in the work of the post-Kantians.

6 *Spinoza and the Problem of Immanence*

Deleuze said that the philosopher he worked upon 'most according to the norms of the history of philosophy' was Spinoza.⁴⁹ For him it appears to be Spinoza who is the holder of the 'secret' of the meaning of immanence. In 1991 in *What Is Philosophy?* Deleuze and Guattari say that it is indeed Spinoza who sets out 'the "best" plane of immanence' (WP 60). In a chapter of his 1968 thesis *Spinoza and the Problem of Expression*, 'Immanence and the Historical Components of Expression', Deleuze fashions a history of the philosophy of immanence, from the Neo-Platonists through to Duns Scotus, which culminates in Spinoza. He presents

Introduction: The Problem of Immanence

the philosophical concept of immanence as a kind of ‘destination’ inherent in Christian theology. A secret tendency, says Deleuze, courses through the ruminations of theologians, a tendency that runs in the opposite direction to the negative theology of Meister Eckhart, which stresses the radical, unknowable transcendence of God, both in his nature and in his reasons for existence. It appears to originate in the Christian-inflected Neo-Platonism of third- and fourth- century Alexandria (Proclus and Dionysius the Areopagite). The Neo-Platonists did not see Platonism as a dualistic, ‘two worlds’ doctrine, but rather followed the lead of the *Timaeus*, where the pure forms or ‘Ideas’ are manifested or expressed hierarchically in material reality, with each being ‘participating’ more or less in the idea. Deleuze acknowledges the roots of the philosophical concept of immanence in Neo-Platonism: ‘Everything may, it seems, be traced back to the Platonic problem of participation’. The ‘difficulties’ that emerged were always the same: ‘The principle of participation was always sought by Plato on the side of what participate . . . [but] if participation consists in being a part, it is difficult to see how what is participated in suffers no division or separation’ (EPS 169; trans. modified). The primary task of the Neo-platonists was to ‘invert the problem’:

a principle that would make participation possible was sought, but one that would make it possible from the side of the participated itself. Neoplatonists no longer start from the characteristics of what participates (as multiple, sensible, and so on), asking by what violence participation becomes possible. They try rather to discover the internal principle and movement that grounds participation in the participated as such, from the side of the participated as such. Plotinus reproaches Plato for having seen participation from its lesser side. (EPS 170)

According to Deleuze, Plotinus is already a kind of foreshadowing of the post-Kantian attempt to ground philosophy; he ‘subordinates . . . imitation to a genesis or production’ (EPS 170). His way of doing this, however, is through a theory of emanation. ‘True activity comes from what is participated in; what participates is only an effect, receiving what is given by its cause’ (ibid. 170). The problem is that the theory of emanation, once again as soon as it undergoes philosophical development, brings back the original problem of participation: how to conceive the principle of the *self-differentiation* of the One, the expression of the One in the material world.

In the course of the development of medieval theology, the

radicality of this principle began to emerge, through a crack in the metaphysics of Being that had been inherited from Greek philosophy. The concept of 'being' had been shattered into a plurality of 'senses' by Aristotle. For Aristotle, there are ten or so basic ways in which something can 'be', which he calls 'categories'; these include substance, quality, quantity, relation, place, date, action and passivity. But if something can have being in each of these different ways, then is there any overarching concept of 'being' that can subsume this disparate array of categories? Is the concept of 'Being' destined to be merely 'equivocal', or is there a way to establish a unified conception of being? Deleuze identifies Duns Scotus as the Scholastic philosopher who developed this thought most radically. In the section on Scholastic ontology in *Difference and Repetition*, Deleuze notes that Aristotle cannot make 'being' into some global genus for logical reasons: 'being cannot be supposed a common genus without destroying the reason for which it was supposed thus; that is, the possibility of *being* for specific differences' (DR 38/56). If being is to have a 'univocal' sense, therefore, it cannot be considered as a genus. Instead, the univocity of being can only be established through an identification of difference at its lowest level, that of *individual* difference, with Being itself. 'With univocity . . . it is not the differences which are and must be: it is being itself which is Difference, in the sense that it is said of difference' (ibid. 39/57). Duns Scotus applied univocity to the concept of being; he did not allow it to erode the transcendence of God. Spinoza's ontology, on the other hand, with its infinite array of really distinct substances, for the first time grants the possibility that being is expressed in the same way, across each individual.

It is in the idea of expression that the new principle of immanence asserts itself. Expression appears as the unity of the multiple, as the complication of the multiple, and as the explication of the One. God expresses *himself* in the world; the world is the expression, the explication, of a God-Being or a One who is. The world is carried into God in such a way that it loses its limits or finitude, and participates directly in divine infinity. (EPS 176)

In the chapter on 'Attributes and Divine Names', Deleuze had already noted that 'according to a long tradition, divine names relate to manifestations of God' (EPS 53). Spinoza takes up this obscure 'tradition', and for the first time raises the prospect of a properly *philosophical* metaphysics stripped of transcendent theological conceptions. *Deus*

Introduction: The Problem of Immanence

becomes *natura*, and every being now stands in immediate vicinity with it. As Deleuze puts it in a 1985 piece on Maurice de Gandillac (translated as ‘Zones of Immanence’):

every entity is equally being, in the sense that each actualizes its power in the 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. (TRM 261; cf. SPP 54 on immanent causality)

But if Spinozism is indeed the triumph of a specifically *philosophical* immanence, our questions must continue to focus on the philosophical grounds of Spinoza’s ontology. At what point does thought encounter being, and being encounter thought? In ‘What Is Grounding?’, Spinozism is presented as a philosophy that identifies ‘man’ [*l’homme*] with God, that abides by the concept of intellectual intuition (and assumes an immediate relation between thought and being).

The idea that there is something distinctive about Spinoza’s approach to self-grounding – start by assuming that you are in the mind of God – persists throughout Deleuze’s work, albeit in a discontinuous, tentative manner. In *Spinoza and the Problem of Expression*, Deleuze remarks that key to Spinoza’s method is the idea that the philosopher must ‘quickly’ install himself in an absolute principle, and unfold things from there. In theory, Spinoza makes the move of claiming to begin with an ‘apodictic’ principle, rather than a merely ‘hypothetical’ principle (as in Kant’s *Critique of Pure Reason*, when it is taken as a theory of knowledge: if we assume that we know something, then we can search for the conditions of such knowledge). Deleuze cites a remark from *Treatise on the Correction of the Intellect* as the key to Spinoza’s position: ‘In the beginning we must take the greatest care that we arrive at knowledge of such a Being as quickly as possible’,⁵⁰ ‘so that its objective essence may also be the cause of all our ideas’. For this, explains Deleuze in *Spinoza: Practical Philosophy*, we must have ‘an adequate idea’, an idea which ‘expresses its cause . . . and gives us a genetic definition’ (SPP 84). This procedure is regressive, but also synthetic, since ‘one does not just determine a property of the cause in terms of a known property of the effect, but one reaches an essence as the genetic reason for all the knowable properties’ (ibid. 84). This special, adequate idea, says Spinoza, can only be the *idea of God*. Deleuze suggests that ‘as soon as one arrives at the idea of

God, everything changes, and one is able to show the connections between things “according to their own autonomous order”’ (ibid. 85).

Can an appeal to the idea of God successfully ground Spinoza’s system? As Deleuze notes, according to Gueroult,

reasons are nonetheless quite different according to whether they are simple reasons of knowledge or genuine reasons of being – in other words, according to whether their order is analytic or synthetic, an order of knowledge [*connaître*] versus an order of production. It is only in the second case that the genesis of the system is also a genesis of things through and in the system. (DI 146)

A ‘system’ of knowledge alone is without value; there could be any amount of such systems, linking things up according to every conceivable framework. A genuine system is grounded in ‘things themselves’. Deleuze continues:

When reasons are reasons of knowledge, it is true that the method of invention is essentially analytical; synthesis, however, is integrated within it, either as a method of exposition, or more profoundly, because reasons of being are encountered in the order of reasons, in precisely that place assigned to them by the relation among elements of knowledge (eg. Descartes’s ontological proof).

At a general philosophical level, it is not clear how seriously Deleuze intends his account of Spinoza genuinely to compete on its own terms with Hegel and post-Kantianism. Given the amount of work that is done explicitly engaging with Kant and Hegel in *Difference and Repetition* (where Spinoza plays quite a minimal role), it seems more plausible to suggest that rather than attempting (and failing) in *Spinoza and the Problem of Expression* to set up a version of Spinozism that can seriously compete with the metacritical intensity of post-Kantianism, he is testing out a *model* of absolute difference that can be put to work and properly justified elsewhere (i.e. in *Difference and Repetition*). Moreover, we are faced with two large textual snags which lead right back into the depths of the issue of Deleuze’s ‘problem’ of immanence. First, in a footnote to *Difference and Repetition*, Deleuze makes a startling remark: that in Spinoza ‘no “problem” at all appears in the usage of the geometric method’ (DR 323/209 translation modified). If Spinoza is the focus for the problem of immanence for Deleuze, then how is he to ‘divine’ Spinoza’s problem at all if the actual execution of his philosophy contains *no*

trace of its problematic? How can the conceptual edifice one creates be so removed from its problem? Second, in *Difference and Repetition*, Deleuze conspicuously does *not* use the term ‘immanence’ in relation to Spinoza, instead restricting Spinoza’s achievement to an advance in the problem of the univocity of being.⁵¹ Oddly, ‘immanence’ is not mentioned in passages on Spinoza’s ontological expressivism in *Difference and Repetition*. Moreover, in the latter book, where Deleuze finally ‘speaks in his own name’, he rather takes Nietzsche to be the culmination of the history of the problem of univocity, with his notion of eternal return. While Spinoza’s absolute reaches a *theoretical* affirmation of univocal being, only Nietzsche’s transformation of univocity produces a *practical* affirmation, by making possible the affirmation of the being of becoming, of ontological differentiation, itself. Deleuze claims that Nietzsche’s ‘realised’ univocity of being gives us ‘the only realised ontology’ (DR 303/387). But with the idea of a realisation of ontology, we return to all the problems of immanence that are treated in the post-Kantian tradition – namely, *how* is immanence secured? How do we legitimately install ourselves in God? How is it possible to enter the universal mind and to feel universal ‘life’?

Deleuze in fact vacillates crucially over the course of his work about the status of Spinoza’s philosophy of immanence and expression. As much as possible, we should read between the lines of Deleuze’s late full affirmation of Spinoza as *the* philosopher of immanence, ‘the prince of philosophers’ in *What Is Philosophy?* After the passage cited above, Deleuze and Guattari go on to say that Spinoza ‘fulfilled philosophy because he satisfied its *prephilosophical supposition*. . . . Spinoza is the vertigo of immanence from which so many philosophers try in vain to escape. Will we ever be mature enough for a Spinozist inspiration?’ (WP 48; *italic added*). There is a shift in Deleuze’s approach to Spinoza here. First, immanence is now defined predominantly against transcendence, whereas before it was defined against systems such as emanation. Moreover, this notion of transcendence is highly unusual in that it includes not only concepts of entities such as God, but even the notions of subject and object. As Deleuze elaborates in his last ever published article, ‘Immanence: A Life’, neither the subject nor the object are transcendental, but ‘transcendent’, whereas the field of immanence itself is ‘an impersonal pre-reflexive consciousness, a qualitative duration of consciousness without self’.⁵² Here Deleuze appeals to the later Fichte.⁵³ The claim that ‘immanence is related only to itself’, yet must be

considered to be pre-reflexive, points to the second change indicated in the passage just cited. *Immanence has become a pre-philosophical presupposition*. In this move towards the late Fichte with this affirmation of the pre-philosophical, Deleuze takes two steps. First, he would seem at last to fall back into affirming a featureless form of intellectual intuition. This would also issue in major problems for the continuing affirmation of ‘difference’ and ‘multiplicity’. Second, he appears to be no longer appealing to the metacritical affirmation of the absolute that is promised in his earlier work; in particular, he can no longer claim to have found ‘the only realised ontology’, because such a philosophy of immanence could never be *realized* as such; its pre-reflexivity would appear to preclude that. But if that is the case, we would be drawn to the conclusion that Deleuze’s late affirmation of the notion of immanence occurs at the cost of its becoming a pre-philosophical problem. In the latter half of this book I will argue that in *Difference and Repetition* Deleuze in effect returns to what I will call the ‘cosmosophical’ theories of absolute difference found in the later Schelling and Wronski. Deleuze follows the path opened up by Fichte’s attempt to ground the subject as quickly as possible in a self-generating, self-validating principle. But by equating this pure self-grounding principle with the *Ich* or egoistic subject, Fichte fails to carry through the self-differentiation involved in grounding.

7 *Grounding and Ungrounding*

In ‘What Is Grounding?’, Deleuze continually invokes a final type of ‘grounding’, involving a ‘confrontation with the unconscious’ and a special ordeal of ‘psychic repetition’. ‘The idea of the grounding principle’, he says, ‘invites us to take an original repetition, a psychic repetition’. The ‘third’ that is invoked in the act of grounding ultimately ‘acts from within the shadows, in the unconscious. It is [in fact] the first; the third is what has been there from the beginning. An exploration of the unconscious will therefore no doubt be necessary’ (WG 42). Deleuze here alludes to the necessity in the act of grounding of an encounter with the ‘ground’ in the obscure, abyssal sense conjured up by the later Schelling, where, as he remarks in *Difference and Repetition*, ‘the Ground [*le Fond*] become[s] autonomous’ and ‘essentially related to individuation’ (DR 321/198). This suggestion takes us right to the ultimate ‘problem’ in Deleuze’s explorations of the notion of immanence. He ends ‘What Is Grounding?’ by stating that

Introduction: The Problem of Immanence

In this psychic repetition, it is necessary that something new should be produced, in the mind [*esprit*], unveiled. Here we find the response to the question: ‘what use is grounding?’ What is unveiled is the structure of the imagination, the meaning [*sens*] of which cannot be understood other than through the enterprise of grounding, which far from supposing the perspective of infinity, is itself nothing other than the principle of the imagination. (WG 42; my translation)

The problem is that this ‘new’ thing that has been produced is a creation; it did not exist before the grounding. There is an ungrounding, a discontinuity, proper to the act of grounding. Are the philosophical notions of grounding and immanence then ultimately paradoxical? The concluding message of ‘What Is Grounding?’ is that the act of grounding a constitutive system of finitude necessarily involves an encounter with an unconscious that is presupposed by the very act of grounding. In order properly to ground a self-differentiating system, the thinker must genuinely become other to themselves. Immanence for Deleuze must therefore involve more than an unproblematic sealing of a circle between *de facto* experience and metacritique; on the contrary it brings with it an essential moment of ‘ungrounding’. Perhaps this will be the ultimate reason why immanence ‘is the very vertigo of philosophy’.⁵⁴ Maybe the central problem with the notion of immanence is that it cannot be a purely theoretical problem. In order to conduct a successful ‘metacritique’ – where one is able to produce a self-grounding movement of consciousness – one must unground oneself and enter a ‘psychic repetition’ that involves encountering and accounting for one’s own singularities. So the task of grounding necessarily involves individuation. However, one can also say that *this* itself involves some sort of universality, if not directly collective, then distributive, a universality of the *each* that is prior to the universality of the *all*. Individuation would be the other face of grounding; but grounding would nevertheless be the *end*, the *telos* of individuation, that is, that to which every subject is trying to claim, or to which they pretend.

Notes

1. M. Hardt and A. Negri, *Empire* (Cambridge, MA: Harvard University Press, 2000); G. Agamben, 'Absolute Immanence', in *Potentialities* (Stanford, CA: Stanford University Press, 2000); Alain Badiou, *Deleuze: The Clamor of Being* (tr. L. Burchill, Minneapolis: University of Minnesota, MN, 2000); Daniel W. Smith, 'The Doctrine of Univocity: Deleuze's Ontology of Immanence', in M. Bryden, ed., *Deleuze and Religion* (London: Routledge, 2001).
2. This remark, first made in 1968 in EPS 180, is paraphrased in 1991 in WP 48.
3. Another factor, this time religious, might also be said to be pre-eminent: a philosophy of immanence would deny a God that was transcendent to nature. However, as I will suggest later, once this religious conception is analysed into its purely philosophical elements, it dissolves into the two features just mentioned.
4. Cf. the chapter 'Immanence and the Historical Components of Expression', EPS 169ff.
5. Alain Badiou dismisses without argument the very idea that Deleuze's work should be understood in terms of the post-Kantian project; *Deleuze: The Clamor of Being*, pp. 19, 45. Badiou claims that Heidegger's return to the question of Being is more important for Deleuze: 'The question posed by Deleuze is the question of Being. . . . Deleuze's philosophy is in no way a critical philosophy. Not only is it possible to think Being, but there is thought only insofar as Being simultaneously formulates and pronounces itself therein.' (p. 20). But with this declaration, just about everything interesting and complex about the relations between Kantianism and Heideggerianism is blanked out.
6. J. Derrida, 'Il me faudra errer tout seul', *Libération*, 7 November 1995: 38.
7. For other references to the completion of the Copernican revolution, cf. DR 86/117, 162/210, 180/233, 249/320.
8. This study of Deleuze will be rooted in an account of the works of 1953–68; the *Capitalism and Schizophrenia* project is not discussed here. The notion of immanence undergoes further shifts in Deleuze's works with Guattari. The emphasis here is on theoretical and formal aspects of the concept of immanence.
9. Deleuze, 'On Nietzsche and the Image of Thought', DI 139.
10. Deleuze, *Abécédaire*, 'K comme Kant'; N 6; and for a still more negative assessment of Kant, cf. Deleuze, with Claire Parnet, *Dialogues*, p. 9.
11. Schelling to Hegel, 5 January 1795, in Hegel, *The Letters*, tr. C. Butler and C. Seiler (Bloomington: Indiana University Press, 1984) 29.

Introduction: The Problem of Immanence

12. Ibid., pp. 31ff. We will see in the next chapter whether this assessment does justice to the full structure of Kant's critical project.
13. For an overview, see William Maker, *Philosophy without Foundations* (Albany, NY: SUNY, 1994), pp. 1–20.
14. Deleuze expresses the intimacy of his project with that of the post-Kantians through many references to the importance of this distinction between genesis and conditioning. Cf. DR 154–8/200–5, 170/221.
15. *Nietzsche and Philosophy* was for many years the best known of Deleuze's works, and has been the most subjected to criticism, for instance by D. Breazeale in, 'The Hegel-Nietzsche Problem' in *Nietzsche-Studien* 4, 1975: 146–64, and S. Houlgate, in *Hegel, Nietzsche and the Criticism of Metaphysics* (Cambridge: Cambridge University Press, 1986), pp. 5–8. I agree with these criticisms to the extent that the book, by itself, does not hold up against Hegelian criticism, but I would add that more powerful reasons for denying the Hegelian version of immanence can be elicited from *Difference and Repetition*.
16. Cf. NP 103ff., 110 for Deleuze's account of Nietzsche's antipathy to method.
17. See Paul Patton's translator's preface to *Difference and Repetition*, London Athlone Press, 1994, p. xiii, and Louise Burchill's note on Patton's translation of *fondement* and *fond* in her translation of Alain Badiou's *The Clamour of Being*, p. 132.
18. All translations are my own. As can be seen from this passage, Deleuze's style in the lectures appears to be a hitherto unknown dialect of Heideggerese; but that may be due to the state of the lecture notes. An English translation is forthcoming on webdeleuze.com.
19. The lectures are headed as 'chapters'.
20. Pippin, *Hegel's Idealism*, p. 23.
21. 'Letter–Preface to Jean-Clet Martin', in Deleuze, *Two Regimes of Madness*, New York: Semiotext(e), 2006, p. 361.
22. Hegel, *Science of Logic*, trans. A. V. Miller (New York: Humanities Press, 1989), p. 50.
23. Inaccurately translated in the English version as 'Ideas and the Synthesis of Difference'.
24. L. W. Beck, 'Toward a Meta-critique of Pure Reason' in Beck, *Essays on Kant and Hume* (New Haven, CT: Yale, 1978); G. Zöller, 'From Critique to Metacritique: Fichte's Transformation of Kant's Transcendental Idealism', in S. Sedgwick, *The Reception of Kant's Critical Philosophy* (Cambridge: Cambridge University Press, 2000); cf. pp. 139–42.
25. This use of the term 'metacritique' can in fact lay claim to be the oldest, as it descends from the first explicit use of the term, by

- J. G. Hamann, in his 1784 unpublished essay, 'Metakritik über den Purismus der Vernunft'. Hamann thought a metacritique of Kantian philosophy was needed because of the dependence of concepts on linguistic forms, which themselves could not be universal, but varied with language structures throughout history and society. This vein of metacritique was continued in J. G. Herder's 'Eine Metakritik zur Kritik der reinen Vernunft', in his *Verstand und Erfahrung* (1799). For an account of this strain of metacritique, along with Fichte's and Hegel's involvement with it, see J. P. Surber, 'German Idealism under Fire: Fichte, Hegel, and 'Metacriticism'', in Ardis B. Collins ed., *Hegel and the Modern World* (Albany, NY: SUNY, 1995), pp. 93–109. Fichte, Schelling and Hegel probably avoided the term 'metacritique' because it would have been seen at the time to 'belong' to Hamann's and Herder's theories.
26. J. Habermas, *Knowledge and Human Interests* (London: Heinemann, 1972), chs 1–2; G. Kortian, *Metacritique* (Cambridge: Cambridge University Press, 1980), pp. 28–33; G. Rose, *Hegel Contra Sociology* (London: Athlone Press, 1981), pp. 35, 40.
 27. I borrow the term from G. Kortian, *Metacritique*, p. 37.
 28. Habermas, *Knowledge and Human Interests*, p. 20.
 29. See J. Piaget, *Structuralism*, tr. C. Maschler (London: Routledge & Kegan Paul, 1971), pp. 14ff. for an account of how very simple structures operating together may lead to potentially infinite complexity.
 30. Schelling, 'Stuttgart Lectures' [1810], tr. T. Pfau, in *Idealism and the Endgame of Theory: Three Essays by F. W. J. Schelling* (Albany, NY: SUNY: 1994), p. 425 [German pagination].
 31. Cited in Auguste Viatte, *Les sources occultes du Romantisme* (Paris: Honoré Champion, 1928), vol. II, p. 254; J. H. Wronski, *Messianisme, ou Réforme absolue du savoir humain* (Paris: Depot des ouvrages de l'auteur, 1847), vol. I, p. 56.
 32. 'No one knows, or even feels, that anything is a limit or defect, until he is at the same time above and beyond it. . . . A limit or imperfection in knowledge comes to be termed a limit or imperfection, only when it is compared with the actually present Idea of the universal, of a total and perfect', Hegel, *Encyclopedia Logic*, # 60, tr. W. Wallace (Oxford: Oxford University Press, 1975), pp. 91ff. The notion that the Idea is 'actually present' is the controversial one in Hegel.
 33. It is worth noting that the only dedicatee of any book by Deleuze is Hyppolite, 'in sincere and respectful homage', in *Empiricism and Subjectivity: An Essay on Hume's Theory of Human Nature*.
 34. Review of Jean Hyppolite, tr. L. Lawlor and A. Sen, printed in the English translation of Hyppolite, *Logic and Existence* (Albany, NY: SUNY, 1997), pp. 191–5; also translated in DI.

Introduction: The Problem of Immanence

35. Hegel, *Encyclopedia Logic*, #44, p. 72.
36. Hyppolite, *Logic and Existence*, p. 176.
37. Ibid, p. 176.
38. Ibid, p. 170.
39. Ibid, p. 175.
40. Ibid, p. 170.
41. The turn of Hyppolite from the ‘humanism’ of his *Genesis and Structure of Hegel’s Phenomenology of Spirit* to an ‘anti-humanist’ reading in *Logic and Existence* is overlooked by Judith Butler, in her account of French Hegelianism, *Subjects of Desire: Hegelian Reflections in Twentieth-Century France* (New York: Columbia University Press, 1987), but Michael S. Roth, in *Knowing and History* (Ithaca, NY: Cornell University Press, 1988), pp. 66–80, charts Hyppolite’s trajectory in detail.
42. Hegel, *Science of Logic*, p. 50.
43. Review of Hyppolite, *Logic and Existence*, p. 194.
44. Ibid., p. 195.
45. Seminar on Kant, webdeleuze.com, lecture 1, p. 5.
46. Hyppolite, *Logic and Existence*, p. 170.
47. ‘To Make the World Philosophical’, extract from Marx, ‘The Difference between the Democritean and Epicurean Philosophies of Nature’, in *The Marx–Engels Reader*, p. 10.
48. Deleuze disputes Hegel’s criticism of Spinoza’s method for being *merely* geometrical, arguing that there is a process of genetic definition in Spinoza, which he will attempt to retrace; EPS 20–1.
49. Deleuze and Parnet, *Dialogues*, tr. H. Tomlinson and B. Habberjam (London: Athlone Press, 1987), p. 15.
50. Spinoza, ‘Treatise on the Correction of the Intellect’ Gebhardt’s pagination cited first: 49/237; cf. EPS 136.
51. It is worth recalling that *Difference and Repetition* and *Spinoza and the Problem of Expression* were both published in the same year, so there is not much time for Deleuze to have changed his mind here.
52. TRM 384. For an alternative translation of this piece, see Nick Millet’s version in *Theory, Culture and Society*, Vol. 14, 1997: 3.
53. Here the late Deleuze seems very close to the philosophy of pre-reflexivity found in Fichte by Dieter Henrich in his seminal article ‘Fichte’s Original Insight’: ‘The possibility of reflection must be understood on the basis of this primordial essence of the Self. . . . A gap, perhaps even an abyss, opens up between the “Self” and what makes the Self intelligible’, Henrich, ‘Fichte’s Original Insight’, tr. D. R. Lachterman, *Contemporary German Philosophy*, I (Philadelphia: University of Pennsylvania Press, 1982), pp. 22–3. The texts of Fichte referred to by Deleuze are the post-1800 Introduction to the ‘Blessed Life’, and

the 1797 Introductions to the *Wissenschaftlehre*, but Deleuze indicates that he is referring to the Introductions only insofar as they elaborate the 'intuition of sheer activity; not a matter of existence, but of life' (p. 6).

54. EPS 180. Cf. WP 48 for a late reaffirmation of this phrase.

Critique and the Ends of Reason

The notion that the *Critique of Pure Reason* is the enactment of a *critique of reason by itself* has itself been subject to a ‘peculiar fate’. The title of Kant’s great work would appear to carry the suggestion of an internal connection between the powers of *self-consciousness* (or ‘apperception’) discovered within the pages of the Transcendental Analytic, and the very idea of a ‘self-critique’ of reason. The notion of a self-critique of reason entails that the critique be immanent: if reason is to fully criticise *itself*, it can allow nothing beyond itself, i.e. beyond reason, into the process. This notion of immanent self-critique seems to echo the discovery and elaboration of the ability of consciousness to be self-reflexive. The reflexivity of Kant’s critical project appears to be internally related to the reflexivity of self-consciousness that forms the centre of gravity for Kant’s ‘Copernican turn’. Perhaps the reflexivity Kant discovers in the ‘transcendental unity of apperception’ is even *realised* in the self-critique of reason. This would allow for the crucial possibility that critique can itself be internally justified at a properly metacritical level.

Nevertheless, the fact is that all of the post-Kantians, from Reinhold, Schulze and Fichte, to Schelling and Hegel, claimed that Kant *failed* to realise the project of the self-critique of reason. Unanimously, they argued that Kant’s analysis of the limits of knowledge had not been able to account for the kind of knowledge necessary for the production of the *Critique* itself, and that therefore his account of these limits was flawed. Kant did not have a secure account of what he was actually doing in the *Critique*. Indeed, it was to become an orthodoxy that the project of a consistent self-critique of reason only really came to fruition in Hegel’s *Phenomenology of Spirit*, after the necessary but abortive attempts of Reinhold, Fichte and Schelling. In that case, it is Hegel’s philosophy of immanence, not Kant’s, that comes to realise the full, thoroughgoing reflexivity of reason. The notion of the self-critique of reason, of reason’s critique of itself, would seem to lead immanently to Hegel’s philosophy of a self-generating, self-differentiating Absolute.

Certainly, in the period between 1790 and 1804, in the works of the movement now known as 'German Idealism', the procedure of accounting for the project of critique itself came under relentless scrutiny. However, in the flurry of speculative activity Kant's own distinctive, if rather baroque, approach to the problem was cast aside, somehow foreclosed from view. One way to hold off the notion that the *fate* of the philosophical thought of immanence lies with Hegel, who alone carried the idea of a self-critique of reason to its conclusion, would be to attempt an excavation of Kant's own original ideas concerning the self-critique of reason. The following chapter takes up and reflects on such an enterprise.

What were Hegel's main criticisms of Kant's notion of self-critique? The question of metacritique in Hegel is so bound up with the internal details of his system that the question cannot be very profitably separated from them, so only a brief characterisation will be presented here, based around two themes: Hegel's treatments of the problems of self-reference in the critique of knowledge, and the distinction between reason and the understanding.

Hegel's development of a post-Kantian type of immanent critique logically begins with his famous criticism of what he takes to be Kant's methodology, according to which, as epistemologists, 'we ought . . . to become acquainted with the instrument [of knowledge], before we undertake the work for which it is to be employed'.¹ Kant's critical project indeed begins with a doubt about the possibility of the correspondence of knowledge with its object.² Hegel takes Kant to reason that 'this evil could be remedied through an acquaintance with the way in which the *instrument* works':³ in Kantian terms, this will mean an analysis of the conditions of possible knowledge that will serve as a *propaedeutic* to metaphysics. But Hegel argues that such a propaedeutic will not work in the case of knowledge, for it is not possible for knowledge to reflect on its own nature and function without already engaging in the attempt to know: 'the examination of cognition can only be carried out by an act of cognition. To examine this so-called instrument is the same thing as to know it'.⁴ This problem in Kant is taken by Hegel as the springboard for the method laid out in the Introduction to the *Phenomenology of spirit*. The consequence of this diagnosis of Kant is that knowledge, or cognition, must be taken as reflexive. The knowledge we have of an object will always already conform to criteria we have, however implicit, for what knowledge and its object should be. Hegel's method at the outset of the *Phenomenology of spirit* is to posit a 'natural consciousness' in

which this cognitive reflexivity is presented in its most rudimentary form,⁵ and then follow through a *genesis* of gradually more complex criteria for cognitive validity, each set of criteria being generated out of the *phenomenological* enactment and failure of the previous set. In this way, the problem of the self-critique of reason becomes explicitly a problem of 'beginning' in philosophy. Hence for Hegel the self-critique of reason, as a result of the initial conundrum concerning the self-reference of the attempt to know knowledge, must be broken up into stages that are justified through a combination of phenomenological and genetic grounds, and remodelled according to the schema of implicit reflexivity or self-consciousness.

As well as invoking Hegel's *methodological* treatment of the issue of the self-critique of reason, it is necessary to mention Hegel's treatment of the *logical* issue of how reason can criticise itself should also be mentioned. One of the problems, as we will see, with Kant's conception is that reason is a faculty among others, yet is somehow able to criticise the use not only of the other faculties, but of itself among these faculties. Hence in Kant reason seems to be subject to a potential *equivocity*. For Hegel, however, *reason* is redefined as a capacity of thought, entitled *speculative*, that is different in kind from the other faculties, which are treated as *abstractions* of this fundamental speculative power of thought.⁶ Without going into detail, we can at least glimpse how Hegel solves the problem of the equivocity of reason here. Hegel supposes that understanding, intuition, and imagination are internally or dynamically related to *speculative* reason. They are inadequate abstractions of the full dialectical extent of reason. Thus reason can criticise *itself* in the sense that it criticises *part* of itself; that is, on the condition that it *includes* the understanding as a merely partial, or abstract notion of reason (and the same goes for imagination and sensibility, as ever wider abstractions with ever diminishing conceptual content). There are thus different *uses* or functions of reason, depending on whether it is used speculatively or *reflectively*. For instance, 'reason operates as understanding'⁷ when it is placed in a theoretical framework that expresses certain epistemological and metaphysical presuppositions about the oppositional nature of representation and its object. However, only speculative philosophy presents a metacritically adequate framework for epistemology and metaphysics.

These distinctions within the notion of reason provide Hegel with the materials to sort out the problem of the equivocity of reason in Kant. Deleuze's account works in the opposite way to Hegel's. He

preserves Kant's notion of the faculties and operates a 'genesis' only of their relations. However, by preserving the irreducible distinction of the faculties, it will follow that the methodological and logical problems of the self-critique of reason once again swing open. We will attempt to understand how Deleuze gets beyond the classic problems with Kant's theory of faculties.

The Hegelian view of Kant's critique is at any rate vulnerable to a fallacy. Kant is held to have discovered a particular notion – the self-critique of reason – yet at the same time failed to implement it. But on such a reading, is there not the possibility that the interpretation of the particular notion in question does not accurately represent what Kant had created at all, and that what he actually did say may be defensible and open to development in another way? The Hegelian reading of the Kantian notion of the self-critique of reason has been fateful for the subsequent history of philosophy, and particularly for the notion of immanence. But is it the *necessary* culmination of the Kantian immanent critique? The notion of immanence can be also developed by referring to the alternative route Deleuze takes, one that has its roots in the original matrix of Kantian philosophy, and is sensitive to the specific tensions and vertigo that are generated by Kant's project.

To open up this possible reading, we need to return in detail to the texts and contexts of Kant's philosophy, which will take up most of the present and the following two chapters. In the body of this chapter, we examine Kant's own systematic account of the critical project, focusing on the relations between critique and teleology. We will observe how Kant situates the implicit metacritical dimension of the critical project within a transcendental account of human culture; it is this latter which is the bearer of the essential ends of human reason.

1 *Kant and the Self-Critique of Reason*

What does Kant himself say about immanent critique? Does he have a consistent view about the realisation of this critique? Is he in fact as blind to the problems of metacritique as those who came after thought?

The very title of the *Critique of Pure Reason* is peculiarly opaque. Because we are used to a certain reading of the notion of immanent critique, we expect the genitive of the title to be double. It is a critique of reason (objective genitive) only because it is a critique *on the part of* reason (subjective genitive). But is this what Kant intends by the title?

Kant does not often use the word ‘immanence’ in connection with the problem of critique itself. Predominantly, he uses ‘immanent’ in contradistinction to ‘transcendent’, with reference to the *use* of the principles of pure understanding and the principles of pure reason (cf. CPR A297/B313, A308/B365). This use of ‘immanence’ does not directly map onto the issue of the immanence of critique itself. Kant uses it only *after* he has shown that the possibility of experience is the key to the justification of the pure concepts of the understanding and the limitation of the ideas of pure reason. That is, the word ‘immanent’ only refers to the *correctness* of the application of pure concepts and ideas; it is not itself a criterion for their discovery or justification.

This is not to say that Kant is not thoroughly concerned with the problems implied in the notion of immanent critique. However, the relation between immanence and critique in Kant will be more complicated than might be apparent from a Hegelian perspective. In fact, we will see that Kant develops these issues in great detail, but his answers are usually to be found at the ‘outer limits’ of his critical writings. This is meant in two senses: first, in a straightforward sense, Kant deals with metacritical issues in the introductions and, especially, the final stages of each of the three critiques. But second, these final stages often find Kant negotiating with philosophical issues that are on the very borderline between the critical and what is misleadingly called ‘pre-critical’. It is here that Kant is dealing not only with the investigation into the possibility of experience, but also with the issue of what ‘legitimate’ questions and problems of philosophy in general are, and how to delimit them; and it is here that Kant investigates the relation of critique and metaphysics. Hence the relevance of these passages for the problem of metacritique.

Our problem will be best posed if we examine the beginning and the end of the *Critique of Pure Reason* in the light of each other. It is at the beginning that Kant most famously, yet it turns out most obscurely, sets the task of the self-critique of reason, but it is at the protracted end, at the closing of the first circle of the critical project, that the status of critique itself is most extensively broached.

At the very beginning (as also at the very end, in the ‘History of Pure Reason’) Kant frames the issue historically. But the history invoked is internal to philosophy, and in particular to metaphysics itself. The critical project is presented as continuous with previous metaphysics, but as a coming to age of the problems at stake in metaphysics. It represents a particular moment in the history of

metaphysics when something very new happens as the result of a growing burden of internal problems. In the Preface, he states that in our ‘age of criticism’, the ripened power of judgement ‘demands that reason should take on anew the most difficult of all its tasks, namely, that of self-knowledge’ (CPR Axi). The main question raised over the following pages is: Does this task of self-knowledge therefore unproblematically imply a self-reflection, a *reflection of reason upon itself*? This interpretation is best held off for a number of reasons.

Some basic points can be noted at the outset. First, if the task of the self-critique of reason were to be modelled on reflection, then surely ‘transcendental reflection’ would be an apt term for it. But Kant reserves that term for the quite specific task of resolving ‘ambiguities’, that is, the confusion of transcendental distinctions such as sensible/intelligible or empirical/transcendental (cf. CPR A260/B316–A292/B349). Second, for Kant the *reflexivity* of consciousness very specifically concerns the transcendental grounding of the possibility of *knowledge*. But it is particularly important not to be myopic when it comes to questioning the status of critique itself: the justification of the possibility of knowledge is but one part of Kant’s system. In the first edition of the *Critique* Kant sees himself as attempting to justify all *a priori* principles available to the human mind. For instance, it should not be forgotten that Ideas of Pure Reason have their own transcendental deduction (CPR A669/B677), which is not directly grounded on the reflexivity of consciousness.

But most crucially, we need only turn to the text itself to see that, if there is a reflexivity implied in the self-critique of reason, it is much more elusive and quite different to what is implied by the usual model of reflexivity.⁸ For what does reason *do* in order to criticise itself? It *institutes* a court of justice ‘by which reason may secure its rightful claims while dismissing all its groundless pretensions’ (CPR A xi). Hence what facilitates the self-critique of reason is the setting up of a whole court or tribunal, which can only be a complex process by no means identifiable with any psychological or epistemological self-examination, and also implies the recognition by reason of something else – justice. What this wider meaning of the *quid juris* – of the relative *rights* of the cognitive faculties – might be will be the subject of this chapter.

There is an aspect of reason’s endeavour as described by Kant in the first edition preface which should be immediately surprising given the vaunted radicality of this self-examination. Immediately after the above citation about reason dismissing its own groundless

pretensions, Kant adds, ‘and this not by mere decrees but according to its own eternal and unchangeable laws’. As the text goes on, it turns out that reason is only in dissension with itself ‘in its nonexperiential use’. It is only at a particular point that reason misunderstands itself and this point must be discovered. Furthermore, the critique of reason will *resolve* the outstanding questions to reason’s *full satisfaction*, because ‘pure reason is . . . a perfect unity’. The final sentence of the *Critique of Pure Reason* echoes this claim, this time stating that the task is ‘to bring *human* reason to full satisfaction’ (A855/B883; italics mine). Thus reason’s dissension with itself is not yet presented as *in itself* tragic, as in the Hegelian model, but is put immediately in the perspective of a greater restoration of pure reason. The antinomies and transgressions of reason are only seen as irresolvable conflicts from the perspective of illusion; in fact, if only our prejudices and illusions could be put in their place, we would see pure reason for what it is, and see clearly what it demands from us.

In fact, Kant *asserts* at the outset that reason is already open to an immanent survey by the human mind: ‘I have to do merely with reason itself and its pure thinking; to gain exhaustive acquaintance with them I need not seek far beyond myself, because it is in myself that I encounter them’ (CPR Axiv). But while none of these comments so far indicate that Kant thinks that reason’s self-discovery is in itself tragic, there is nevertheless what may be called an *epic* dimension to the Kantian ‘know thyself’ that comes out in other remarks. In particular, at the end of the *Metaphysics of Morals*, Kant states that the ‘first command of all duties to oneself’ is to ‘*know* (scrutinize, fathom) *yourself*’. To seek ‘to penetrate into the depths (the abyss) of one’s heart which are difficult to fathom, is the beginning of all human wisdom’. He concludes that ‘only the descent into the hell of self-cognition can pave the way to godliness’ (PP 562, Ak. 6:441). While this may apply mainly to moral self-cognition, one can argue that, especially given the importance of the systematic hierarchy of morality and knowledge in *justifying* the self-critique of reason, it may be extended to the entire project of the critique. The critical project is a voyage through the fogs of illusion (cf. A235/B295), a journey into the hell of self-knowledge, during which the light emanating through the fog is all the time present. In the critical project, reason takes on the most difficult of all tasks – self-knowledge; but, in the early critical Kant at least, it is reason itself in its eternal and metaphysical form, that must somehow undergo the harrowing of hell. Reason must test itself: but that can only mean it must test its

uses and applications in experience. 'Reason tests whether it cannot set itself beyond experience on the wings of ideas' (LM 116; Ak. 29:756). The critique of pure reason will be the *realisation* of pure reason.

For Kant, the voyage of critique is consistently described as a passage towards metaphysics. Kant writes to Lambert on 11 September 1770 that he is working on a 'propaedeutic' to metaphysics (C 108; Ak. 10:98). The status of critique as propaedeutic is explicitly reaffirmed in the *Critique of Pure Reason* (CPR A11/B25, A841/B869). However, there is a mediating link between critique and metaphysics: *transcendental philosophy*.⁹ The latter is a particular species of metaphysics that governs 'the metaphysics of nature' (A845/B873). In the Introduction, Kant says 'I call all cognition **transcendental** that is occupied not so much with objects, but rather with our *apriori* concepts of objects in general [*Gegenstände überhaupt*]' (A12/B26). In the Architectonic, Kant elaborates that '**transcendental philosophy** . . . considers only the **understanding** and reason itself in a system of all concepts and principles that are related to objects in general [*Gegenstände überhaupt*], without assuming objects [*Objecte*] that **would be given** (*Ontologia*)' (A845/B873). This distinction between *Gegenstand* and *Object* will become important later, but for the moment it is enough to concentrate on the fact that Kant equates transcendental philosophy with ontology.¹⁰ Kant emphasises that 'this critique is not itself [to be] called transcendental philosophy' and that '[t]ranscendental philosophy is here only an idea, for which the critique of pure reason is to outline the entire plan **architectonically**, i.e. from principles' (A13/B27); the critique will 'lay before us a complete enumeration of all the ancestral concepts [*Stammbegriffe*] that comprise the pure cognition in question' (ibid.). These *Stammbegriffe* are equivalent to the pure concepts of *Gegenstände überhaupt*, and are called such because they have their *origin* in the understanding and reason.¹¹

What is important to see here is that critique and metaphysics are initially separated only by the fact that critique is a mere *idea* of a branch of metaphysics, transcendental philosophy. But if this is the case, the status of *immanence* in this *critical* task surely starts to become obscure. In one of his rare uses of the term outside its normal place in the discussion of the immanent/transcendent use of principles, Kant writes to J. S. Beck on 20 January 1792 that out of the *results* of the critique, 'emerges a whole science of Ontology as *immanent* thinking, ie. a science of things the objective reality of whose

concepts can be securely established' (C 398; Ak. 11:314). What is interesting for us here is the ascription of the notion of immanence to metaphysics (or transcendental philosophy as ontology), rather than critique, as if immanence were not itself a property of the self-critique of pure reason, but of what the critique is attempting to *reach*, of what we possess by right, but are occluded from seeing properly. In fact, it is metaphysics that, according to the concepts presented in the *Critique of Pure Reason*,

is nothing but the **inventory** of all we possess through **pure reason**, ordered systematically. Nothing can escape us, because what reason brings forth entirely out of itself cannot be hidden, but is brought to light by reason itself as soon as reason's common principle has been discovered. (CPR Axx)

Critique involves the discovery of this common principle, which will allow the proper construction of metaphysics. Kant elaborates on the role of critique in relation to metaphysics in the *Metaphysik Mrongrovius* from 1783, where he suggests that critique forms the first part of metaphysics, of which the second part will be 'the system of pure reason' (LM 117, Ak. 29:753). He further characterises metaphysics as the 'system of pure cognitions of reason through concepts' (LM 113, Ak. 29:750), while specifying that the critique of pure reason simply 'investigate[s] the possibility of the pure cognitions of reason' (LM 114, Ak. 29:752. Cf. A11/B25, where critique is 'a science of the mere estimation of pure reason'). Further proof of this deep dependence of critique on metaphysics is provided by the letters in which Kant imagines a metaphysics which would incorporate the results of critique in a systematic order (cf. C 262; Ak. 10:494 for a plan from 1787). As both the plans for a metaphysics outlined in the letters and the metaphysics lectures themselves all involve development of the same material as that dealt with in the *Critique*, but in a different order, it seems clear that metaphysics is much more intrinsic to Kant's philosophy than is often thought.¹²

Now the notion of immanence could indeed be characterised by the phrase from the Preface to the first *Critique* mentioned above, 'nothing can escape us' (CPR Axx). But on the face of it, Kant seems to be allowing *from the beginning* that reason itself has a pure nature that is in principle possessed by human beings. Reason can come to know itself, because it alone gives us a light through the fog that is itself never to be doubted. It is only its *use* that is to be doubted. As aforementioned, Kant says that reason is in dissension

with itself 'in its nonexperiential use' (Axi). As well as the notion of use, we should emphasise the paradox that will emerge from this phrase: as human knowledge will be grounded in the *experience* of objects, transcendental illusion will arise from a certain misuse of ideas which are intrinsically nonexperienceable, through attempting to force them into the domain of experience. Thus nonexperiential ideas may be in themselves pure and eternal, but we should be careful about how we, for whom the principles of the possibility of experience are grounding, use and think about them. Kant insists that reason *in itself* is unsullied by the dialectic with which it becomes entangled; he even states that 'there is properly no anti-thetic of pure reason at all' (CPR A743/B771) and that all the battles of metaphysics mentioned in the preface of the first *Critique* are in themselves, on closer inspection, uncannily bloodless. From 'the safe seat of critique', we realise we are after all in a theatre watching gladiators in bloodless combat (CPR A743/B771, CPR A747/B775). Thus Kant says that

the ideas of pure reason can never be dialectical in themselves; rather it is merely their misuse which brings it about that a deceptive illusion arises out of them; for they are given as problems for us by the nature of our reason, and this highest court of appeals for all rights and claims of our speculation cannot possibly contain original deceptions and semblances. Presumably, therefore, they have their good and purposive vocation in regard to the natural predisposition of our reason. (CPR A669/B697)

But if this is so, then we seem to be far from the Hegelian notion that reason criticises itself, with the implication that reason's own claims are *subject* to criticism. In fact, reason seems to stand apart from the hell of self-knowledge; in Kant's Christian symbolism, it is a finite bearer of reason which must harrow hell, not pure reason itself.

Implied in these passages is the notion of a perspective beyond transcendental illusion. The presence of twin perspectives in Kant's philosophy is, however, often taken as one of its primary inconsistencies. Thus, for Hegel, the appeal to an intellectually intuiting God beyond finite knowledge, the appeal to a thing in itself beyond appearance, and the appeal to a pure reason unentangled with the travails of dialectical reason, are all isotropic variations of a fundamental problem in Kant that will only be resolved by the extension of dialectic to the absolute. Hegel would thus be saying that Kant does not recognise the *metacritical* status of the notion of the self-critique of reason, and only such a recognition could resolve the problem of

how reason can criticise itself without already presupposing its own validity.

However, although Kant does not see the problem in the way Hegel does, he is not simply ignorant of issues of metacritical status. As already suggested in the Introduction, one of the predominant issues of metacritique concerns the relation between critique and philosophy or metaphysics. It can be shown that Kant is continually struggling with this question, and that, as the implications of the critical project are gradually unfolded, Kant constantly has his eye on the resolution, in systematic form, of the relation between critique and metaphysics. There are three main historical stages in this struggle, which are structurally important for the general thesis developed here.¹³

In the first stage, there are deep continuities running between Kant's so-called 'pre-critical' writings and the first edition of the first *Critique*; in particular Kant continues to affirm some notion of *intelligible* access to noumena in this period. Kant's reliance on an architectonic structure of pure reason, within which critique finds its place, rests on belief in the possibility of noumenal access. Moreover, the overall system is organised according to an *internal teleology* of pure reason.

In the second stage, Kant begins to work out how such access is possible, through the notion of *autonomy*. The *Groundwork* is the text which represents the transition between first and second stages. However, Kant realises that the deduction of freedom in the *Groundwork* is inadequate, thus precipitating the revision of the *Critique of Pure Reason* and the writing of the *Critique of Practical Reason*. The reasons for this inadequacy concern the constant threat of conflict between claims about both the fundamental practical and theoretical aspects of the spontaneous self and the claims put forward in the Paralogisms of Pure Reason. One of the effects of this stage is the breakdown of the internal teleology of Kant's system of philosophy. But the replacement of this by the Kantian *cogito* as the central axis of the system, itself produces its own crisis.

In the third stage, Kant attempts to heal the havoc caused in the central doctrines of the critical philosophy by the above problems, by *critically* reconstructing, in the *Critique of Judgment*, the systematic teleology with which he began. As Deleuze points out, one of the central innovations of this work is the production of a *genesis* of the faculties of mind, an internal teleology of the faculties, which now takes the weight from the rather abstract, metaphysical teleology of

the *Critique of Pure Reason*. However, the problems that riddled the notion of the self in the second stage continue to persist, and Kant's late, unfinished work, the *Opus posthumum* is a final majestic (but problematic) effort to contain them in a renewed metaphysics.

The elaboration of the structural problematic that runs through these three stages will occupy this book as a whole. We now examine the notion of the self-critique of reason in the first stage, focusing on the problems that arise as the issues of the second stage begin to intrude on Kant's mind.¹⁴

2 *Critique and the Ends of Reason*

Kant's work broke into three stages partly as a response to the emerging problem that the notion of an immanent self-critique of reason seems to be inconsistent with the notion of 'twin perspectives' on reason, and that if critique becomes too embroiled in metaphysics, then it loses its right to be a thoroughgoing critique. To explore this problem, we should persist with Kant's early treatment of it, and see how Kant first defends the notion that the domain of reason is already secure.

The notion that the *nature* of reason is transparent *de jure* at some point in the system is in fact found in Kant's pre-critical writings, for instance, in the *Inaugural Dissertation*, where the claim is couched in strongly rationalist terms. Kant argues that in metaphysics, '*method precedes all science*',

For, since it is the right use of reason which here sets up the very principles themselves, and since it is in virtue of the natural character of reason alone that objects and also the axioms, which are to be thought with respect to objects, first become known, the exposition of the laws of pure reason is the very genesis of science; and the distinguishing of these laws from suppositious laws is the criterion of truth. (# 25; TP 406–7; Ak2:411)

Given the evidence so far, is this 'exposition of the laws of pure reason' so very different from the project of critique? The laws of reason remain the unquestioned *criterion* of truth. But how is this possible, within the account of the mind developed in the *Critique of Pure Reason*? There are two questions here.

1. What in the mind gives us the right to have access to the laws of pure reason?
2. Even if our cognition is inherently limited, is it possible to become

aware of these limitations, thus giving us access to the truth of those limitations?

We can start by sketching a twofold answer by Kant to the first question, which will be elaborated in the following chapters. The first section in particular sketches in the barest outline the basic template of the interpretation of Kant that will be presented here.

I A PRIORI COGNITIONS

There is one fundamental distinction in the *Critique of Pure Reason*, concerning thought and intuition: 'Thoughts without content are empty, intuitions without concepts are blind' (A51/B75). This dictum applies in principle to both finite and infinite intuition.¹⁵ The *problem* of the *Critique of Pure Reason* is generated by asking the question 'given a certain kind of intuition, what kind of thought is possible?'

As regards *intellectual intuition*, while it is important to point out that Kant uses the notions of 'intuitive understanding' and 'intellectual intuition' indiscriminately, it must be acknowledged that *both* components are nevertheless always present. Further, although their precise manner of combination remains dark to us, their product is always *a priori*.

As regards *sensible intuition*, the lack of identity between thought and intuition opens the possibility of distinctive kinds of *a priori* cognition. While Kant suggests that *a priori concepts* (such as substance, causality) are shared by God and man,¹⁶ there are certain *a priori* cognitions that only a finite being can have.

On the one hand, *pure intuitions* are possible for finite beings because the structure of space and time is uniform and universal. Nevertheless, pure intuitions relate to the structure of passive intuition, so are unknown to God.

On the other hand, finite beings have the ability to encounter *Ideas*. Ideas are divided into two categories: a *rational Idea* is a concept without a possible intuition, while an *aesthetic Idea* is an intuition without a possible concept. But although the *concept-intuition* relation is problematised in Kant's account of Ideas, it is nevertheless the *thought-intuition* relation that is the governing relation in Kant's critical project. So a rational Idea, as a pure thought, must nevertheless have some *sense*, even if it is not directly presented in empirical intuition; while on the other hand, an aesthetic Idea, which already has an extremely rich, sensible 'sense', must have some

internal relation to *thought*. It is an important aspect of both Hegel's and Deleuze's interpretations of Kant that they exacerbate and work through this issue;¹⁷ but it also achieves some consistency in Kant himself.

In essence, then, the structure of the critical project is concerned, on the one hand, with justifying these three finite forms of the thought–intuition relation, that is concepts, intuitions and Ideas, in their *a priori* aspects. This justification will take place, as we will see, through *three* transcendental deductions. On the other hand, *and at the same time*, the project is to demonstrate the *mutual limitation* of these three forms of *a priori* cognition for humans.

Now it is necessary to clarify here one essential aspect of this account, which relates to what has been said so far of 'pure reason'. Ideas in general are only possible for humans as a result of the mutual limitation of sensible intuition and understanding. While God can plausibly be held to have an intuitive *understanding*, *reason* (as well as art) is possible only for limited beings. But if reason is a projection of the finite being, and has no *prima facie* connection with divine thought, then how can it serve as our guiding light in the project of critique? This is indeed the crux of our problem in this chapter. However, the problem will be able to be placed in the correct perspective if it is maintained that the governing thought–intuition claim requires that Ideas have sense. Kant comes up with important and often neglected approaches and results concerning this problem, which are essential to the metacritical dimension of the critical project. It is instructive to turn now to Kant's very first proposal in the first edition of the first *Critique*.

II NOUMENAL FREEDOM

There is one kind of appeal that can be made to an element of reason which is of its nature untainted by dubieties of the critique of knowledge: to the notion of freedom.¹⁸ Kant's references to noumenal freedom in the first edition *Critique* are notable for their simplicity; they contain none of the agonies that Kant was later to bring to the surface in his discussions of transcendental freedom in the *Groundwork* and second *Critique*.¹⁹ Kant states that

the human being, who is otherwise acquainted with the whole of nature solely through sense, knows himself also through pure apperception, and indeed in actions and inner determinations which cannot be accounted

Critique and the Ends of Reason

at all among impressions of sense; he obviously is in one part phenomenon, but in another part, namely in regard to certain faculties, he is a merely intelligible object, because the actions of this object cannot at all be ascribed to the receptivity of sensibility. We call these faculties understanding and reason. (A546/B574)²⁰

As Karl Ameriks has argued, such a view can only be explained in terms of a persistence of rationalist views that Kant had not got around to submitting to critique.²¹ Kant does not defend the claim that the mere activity of understanding and reason gives us access to the *mundus intelligibilis*; he assumes it. Nevertheless, if the first edition *Critique of Pure Reason* was conceived with this kind of access to the noumenon in mind, it may explain how reason is seen as sufficiently detached from the *mundus sensibilis* to be able to criticise its own role in it.

Kant does try to make good his assumption when he attempts in the second stage of this thinking the task of providing a *critique* of the notion of freedom. This would seem unpromising from our current avenue of approach, because we are looking into freedom as a possible basis from which reason can attempt its own critique. However, the *Groundwork* is a text that lies between the first and second *Critiques*, and while not claiming status as a critique, it does attempt a synthetic proof by moving from a negative, merely hypothetical concept of freedom to a positive one. In the *Groundwork* Kant attempts a *deduction* of positive freedom by way of the notion of the moral law, or self-legislation according to universal laws. However, he admits that there is a 'hidden circle' involved in such a deduction (Ak. 4:453, PP 99). As Ameriks shows, the circle is hidden in the attempt to go from a merely negative concept of freedom (some form of independence from sensual desires) to the categorical imperative by secretly converting negative freedom to autonomous freedom, self-legislating freedom. Only the latter could ground the moral law. Therefore Kant seeks a *third term* (Ak. 4:448, PP 95) to ground the synthetic move: the notion of membership of an intelligible world. The distinction of the 'world of sense' and the 'world of understanding' echoes Kant's cautious use of such a distinction in CPR (A256/B312), which in turn echoes the distinction between 'things thought sensitively . . . as they appear, while things which are intellectual are representations of things as they are' (TP 384, Ak. 2:392).

Reason . . . shows in what we call 'Ideas' a spontaneity so pure that it thereby goes far beyond anything that sensibility can ever afford it, and

proves its highest occupation in distinguishing the world of sense and the world of understanding from each other and thereby marking out limits for the understanding itself. (PP 99, Ak., 4:452)

At issue again is the claim that we have some *a priori* access to reason that can ground a critical account of the possibility of pure cognitions. But Kant's appeal to *Ideas* here in fact deepens the problem, as Ideas are defined by their 'problematic' nature: an Idea is a concept that cannot find an intuition (cf. A254/B310). Now although Kant suggests that Ideas have no *sense* or *signification* within *experience* (A240/B299), this is only an abstract definition of the Idea, as Kant only gives the name of 'Idea' to certain concepts, which *do* have a sense or signification for us because they provide symbols or images of a practical goal. These rational concepts are only Ideas because they *mean* something that goes to the heart of the structure of the subject. This goes for aesthetic as well as rational Ideas. However, for 'practical' to mean more than 'technical' here, surely it needs to be grounded on a properly secured notion of transcendental freedom? But we have just turned to the notion of ideas to help us explain such freedom!

In fact, with his appeal to Ideas Kant achieves the opposite to what he seems to have intended: he cuts off the noumenal world, rather than grounds access to it. While Ideas do *show* a spontaneity in their very possibility, this would yield no more than the spontaneity we must attribute to the understanding, and even, in some measure, to the imagination. *That* Ideas are spontaneous does not tell us much; and *what* the Idea is about must remain problematic. Our 'membership' of the *mundus intelligibilis* is therefore itself problematic. This problematicity then infects the *relation* between the two *mundi*, as the intelligible Idea is always seen as problematic due to its *lack* of intuitive presentation.²² Kant's need for additional postulates to give *sense* to the moral law can be seen as a further response to this original problem of *intelligibilia*.

But what use is the necessary 'third term' if it is only problematic? Kant goes on to say it is a task of *speculative* philosophy to show that there is no contradiction between the causally determined and self-determining subject, 'and to show that both not only *can* very well coexist but also must be thought as *necessarily united* in the same subject' (Ak. 4:456, PP 102). But a proof of the identity of the subject in noumenal and phenomenal realms is as lacking in the first *Critique*, as it is on the model of the *Groundwork*. Turning to speculative reason will provide even less chance of securing the identity of

the subject in the two *mundi*, as the *relation* between the noumenal and the phenomenal is entirely problematic. And in this case, the 'hidden circle' remains intractable, as freedom is not yet demonstrated to be autonomous, because it still has not been demonstrated that noumenal freedom has anything to do with *us*.

So whereas in the first *Critique* Kant assumes that our 'inner determinations' are devoid of sensibility, and equates apperception with freedom, in the *Groundwork*, Kant affirms access to *intelligibilia* while blocking it with the other hand by calling them 'ideas'. Kant's revisions in the second edition *Critique of Pure Reason* show his unhappiness with these positions, by showing how inner sense must depend on outer sense, thus closing off a realm of 'inner determinations'. But these moves parallel his quest for a notion of autonomy, whereby the noumenon and phenomenon must be shown to belong to the *same* subject, without begging any critical questions. Kant continues to insist that practical freedom by itself is insufficient: it is not enough to act *as if* we are free, when our 'freedom' might well in that case be a disguise for our desires. However, Kant gives up on the idea of a deduction of freedom, and now describes the moral law as an '*a priori* fact of reason'. But as we will see, this does not escape the issue that even the fact of reason remains *problematic* if it is to have *sense*.

III CULTURE AND ILLUSION

We turn now to the second general question concerning Kant's early notion of the self-critique of reason. Even keeping in mind the ambiguities of the possible routes to pure reason just outlined, and even if it is doubtful how reason can *transcend* its limits in experience, might there not be a way for reason to be able to recognise those limits *as* limits? That is, there may be no secure *mundus intelligibilis* to which we can lay claim, but there may be a way of seeing through the illusions produced by a misuse of our faculties. If only we can recognise the *distribution* of our faculties and their objects, then we can work out *de jure* how they *mutually limit* each other.

It was mentioned above that critique can be seen as the insight into the *laws* of reason. The discussion has so far been conducted in terms of the 'self-knowledge' of the rational subject of its own laws. But surely it is necessary to reintroduce the other dimension to the use of 'law' which is so prominent in the imagery of the first *Critique*? The notion of self-knowledge is after all paralleled by the *impersonal*

metaphor of the court of justice, which Kant calls an ‘institution’. Indeed it is the cosmohistorical and cosmopolitical framework within which Kant places the activity of critique might help shed light on how reason can criticise itself. The court of justice is distinguished from reason insofar as it is what *facilitates* the *realisation* of reason. Thus while the court of justice is not itself involved in controversies of pure reason, it ‘is rather set the task of determining and judging what is lawful in reason in general in accordance with the principles of its primary institution. Without this, reason is as it were in the state of nature’ (A751/B779). Thus the critique of reason involves the founding of an *institution* which articulates our transcendence of the state of nature. But what can it be that governs the founding and operation of this institution? The nature of reason can only be realised in a *cosmopolis*, a civilised world, but nevertheless the institution itself can only be oriented by – the *nature of reason*. . . . The only way to make sense of this circularity is by facing the inescapability of ascribing an internal, teleological character to reason itself. Reason, says Kant, has a ‘single supreme and inner end, which first makes possible the whole’ (A833/B861). Teleology remains the ultimate tribunal for the rationale of the self-critique of reason.

In ‘The Architectonic of Pure Reason’, Kant says that the ‘**cosmopolitan concept**’ of philosophy is ‘personified and represented as an archetype in the ideal of the **philosopher**’ (A838/B866). Kant presents ‘philosophy’ as the ‘system of all philosophical cognition’ (ibid.), while *metaphysics* is the ‘name [that] can also be given to all of pure philosophy including the critique’ (A841/B869). But ‘metaphysics is also the culmination of all **culture** of human reason’ (A851/B879). From the ‘point of view’ of this cosmopolitan ideal of the philosopher, then, ‘philosophy is the science of the relation of all cognition to the essential ends of human reason’ (*teleologia rationis humanae*) (A839/B867). These ends which are essential and natural to human reason, must be *realised* in culture.

Reason itself has certain ends; humanity is set problems about how to realise those ends. This is the teleological structure within which the *Critique of Pure Reason* unfolds. Nevertheless, when it comes to the self-critique of reason, humanity is faced with a very special set of problems. The end of reason for humans is to *realise* rationality successfully, and now, in ‘the age of criticism’, the time has come to ask how this is *possible*. Kant believes that philosophy has already passed through a ‘despotic’ dogmatist phase (CPR Axi), and episodes of ‘anarchy’ (due to the external onslaughts of ‘nomadic’ sceptics);

the problem of the critical age is quite distinct: it is to resist what Kant calls 'indifferentism', a situation that specifically arises after the exhaustion of the old metaphysics, where the analysis and distinction of levels of cognitive claim cease to matter, and the demands of reason upon cognition cease to be felt.²³

Kant's problem in battling off indifferentism is that the familiar duplicity in reason that has been noted from the start seems to continue to threaten to undermine his grand Architectonic. Kant insists that the problems set by reason 'transcend *every faculty* of human reason' (CPR Avii): but what would it mean for the legitimacy of the moment of self-critique, if the *nature of pure reason itself* harboured certain problems which every human faculty was unable to solve? If a problem transcends all faculties, capacities or powers (*Vermögen*), this means it transcends the *reach* or *grasp* of those powers. Yet Kant seems to insist that the problem can be seen in the right perspective *because* of the distinction between reason *in itself* and applied reason or human reason in general: 'All the questions that pure reason lays before us, lie not in experience but themselves in turn only in reason, and they must therefore be able to be solved and their validity or nullity must be able to be comprehended' (CPR A763/B791).

The question of the status of reason in itself and its 'essential ends' is necessarily attended by the suspicion that the grandeur of the ruse of reason must unravel into nothing more than bootstrapping. It was seen that 'the essential ends of reason' must provide the basis for the process of civilisation whereby reason becomes capable of being criticised, which in turn grounds the very possibility of the *self*-critique of reason. Kant all too frequently ends up relying on an *external* teleology when explaining the nature of these ends. Is this inevitable? As a transformed *result* of the critique, reason is supposed to speculatively restrict itself to a merely regulative use, which is in turn grounded on the validity of its *practical* use. But we have seen that Kant nevertheless presupposes full access to noumena in transcendental freedom, resting practical freedom on a speculative claim about transcendental freedom that is not effectively defended, perhaps due to Kant's residual rationalism; that is, because of a faith in the purity of reason! Perhaps the ruse of reason will inevitably appear as a hollow ruse. Kant's account of the ends of reason appears either to risk circularity, or to end up resting on the apparently obscure notion of the 'essential ends of reason'. There are tensions: Kant states that 'in regard to the essential ends of human nature even the highest philosophy cannot advance further than the guidance that nature has also conferred on

the most common understanding' (A831/B859); but such a statement fits uneasily with Kant's insistence that reason must be drawn out of its 'state of nature' towards 'culture'. We can also observe a circularity in the notion of the 'unity of reason'. Kant states that the unity of reason depends on the pursual of the highest ends of reason: the 'striving' of reason will 'find peace only in the completion of its circle in a self-subsisting systematic whole' (A797/B825). But he then states that 'these highest ends must, in accordance with the nature of reason, in turn have unity, in order to advance, in a united manner, that interest of humanity which is subordinated to no higher one' (ibid.). But if the highest ends ground unity, how can we presume that the highest ends themselves are unified? While Kant says that 'reason itself (subjectively) is a system' (A738/B766), he seems to be relying on a metaphysical teleology, by which the ends which were supposed to be the ultimate standard by which critique oriented itself, are nevertheless made exempt from critique. This is an example of how circularity can seem to prove a system but in fact reduces it to bootstrapping. For the fact that the striving of reason towards unity instantiates the end of reason itself would indeed be virtuously and systematically circular if it were not at the same time intended to provide the standard by which the *self-critique* of reason oriented itself. Kant often appears to presuppose a kind of pre-established harmony between the ends of reason, and in turn between the human faculties which attempt to orient themselves in the light of these ends. The question of a critical notion of 'harmony' will become more pressing as Kant works through the paradoxes of the second stage of his work.

But even at this point we can note that even if reason could be called a 'perfect unity', this perfection would not necessarily for Kant imply tranquility for the creatures subject to it. (Spinoza also called his monstrous *deus sive natura* perfect). If the Kantian system were structurally sound, it would imply the existential torment of its subjects. The human subject would be intrinsically haunted by certain spectres – the question of the ultimate nature of reality, the shadow of God, the promise of immortality and the 'perplexity' of conceiving freedom. Can Kant really be said to have failed in proving freedom, given his success in proving the importance of *ideas*, which are both unconditioned and capable of autonomous connection with each other (e.g. Self–World–God), in acts of self-legislation? Kant demonstrates that the spectres of certain problems necessarily cluster around the finite subject, feeding it

Critique and the Ends of Reason

and half drugging it with illusions. There is nothing intrinsically tragic about this, if only we accept that *knowledge* is not always the correct mode of access in the realisation of reason – sometimes thought is more radically engaged when problems are either *lived* by us passively as problems, or when they are *thought* as dialectical limit-cases that expose the structure of reason. The first lines of the *Critique of Pure Reason* read:

Human reason has the peculiar fate in one species of its cognitions that it is burdened with questions which it cannot dismiss, since they are given to it as problems by the nature of reason itself, but which it also cannot answer, since they transcend every faculty of human reason. (CPR Avii; translation modified)

Humanity is haunted by *problems* that insist in it and excite it. What might God be like? What is reality? What does it mean to be a person, a *who*? Finite beings are burdened by *questions* that are *natural* to reason itself, and to which human knowledge, which is limited in the case of these problems, first of all tries to adapt *itself*. Kant's suggestion is that even while finite beings will never be free of transcendental illusion, they can learn to see through it, and perceive clearly the demands of the different species of thought (so that the force of ethical claims, or artworks, is capable of being distinctly weighed and felt), and indeed arrive at the belief that the illusion is necessary in order to continue the realisation of reason.

But if the illusions of cognition are part of the ruse of reason, then would Kant not be disturbing the process of the ruse by exposing it? Is critique itself a violation of the providential structure of human cognition? Why not in fact encourage 'indifferentism'? Because for Kant it is not just that philosophy has historically had to pass through the stages of transcendental illusion, but that transcendental illusion, the ascription of reality to Self, World and God, is essential at any time for the faculty of *desire*, in so far as 'the power [or faculty] of desire' is '*the power of being the cause, through one's presentations, of the actuality of the objects of these presentations*' (CJ 177). Desire is the willed realisation of the virtual in the actual, or the ideal in the real. It tends towards the *alteration* of *de facto* reality, while at the same time substantialising what was mere tendency, merely virtual. On both counts, desire tends towards transcendental realism. Continuing to think through the status of the Kantian *ruse of reason* will be important in our pursuit of the metacritical status of critique in Kant.

3 *Reason and its Interests*

Under the pressure of the issues of the second stage of his reflections (the problematisation of inner sense, of autonomy, etc.), Kant turns towards an excavation of the human subject, and apparently away from the notion of a teleology and culture of reason; or at least he ceases to gesture towards the latter when attempting to ground the very notion of the critical project. It becomes no longer 'reason itself' which holds the key to the immanence of critique, but the manifold capabilities of the subject.

Thus, in the *Critique of Practical Reason* Kant describes the ends of reason as *interests* of reason. The notion of 'interest' undergoes a shift from its role in the first *Critique*. In the latter, reason was considered to have an interest only in the particular manner in which it proceeded with its speculative, regulative use. Thus, it depended on a scientist's interest if he favoured the elicitation of the homogeneity or diversification of laws in his exploration of nature (cf. CPR A666/B694: 'it is merely a different interest of reason that causes a divorce between ways of thinking').²⁴ Kant develops his notion of interest in the following important passage, which also points towards the third stage of Kant's reflection:

To every faculty of the mind one can attribute an *interest*, that is, a principle that contains the condition under which alone its exercise is promoted. Reason, as the faculty of principles, determines the interest of all the powers of the mind but itself determines its own. The interest of its speculative use consists in the *cognition* of the object up to the highest apriori principles; that of its practical use consists in the determination of the *will* with respect to the final and complete end. (PP 236, Ak. 5:119–20)

The complexity of Kant's position is exhibited here. Kant first says that *every* faculty has an interest, which would include sensibility, imagination, as well as understanding and reason. However, an interest is described as a principle, and *reason* is privileged by being the faculty of principles. Kant claims that reason itself not only determines the interests of other faculties, but also determines its *own* interests. The possibility of regress is clear, for if we can infer that reason, as the faculty of principles, is the faculty of interests, how can it have its own interest, without being included in its own class as another faculty among others?

Moreover Kant describes reason's interest as itself divided, according to practical and speculative *uses*. Yet in the *Groundwork*, he

says that his ultimate aim is to 'be able at the same time to present the unity of practical with speculative reason in a common principle, since there can, in the end, be only one and the same reason, which must be distinguished merely in its application.' (PP 46, Ak. 4:391).²⁵

But Kant's work displays two tendencies at this point. On the one hand, there is the old tendency towards metaphysical systematic unity. But on the other hand, the moves towards a complex, and as yet incoherent account of the mutual relation of the faculties. To gain clarity about the relation of these two tendencies, we should focus again on the purity of reason as we have seen it so far, ignoring for a moment the internal problems we have found, in order to examine what role reason has from the human perspective. Reason is also a faculty. What is the relation between reason as faculty and reason as metaphysical law? It is necessary to turn our attention now to Kant's theory of the faculties.

If Kant cannot organise hierarchically the relation of the faculties, he seems to face the prospect of a kind of anarchy of the faculties. Thus, on the one hand, Kant tries to make reason an overarching faculty that is able both to act as a criterion for the correct use of the faculties and to discriminate between these uses. Something like this resolution is taken up by Hegel. But on the other hand, there are real difficulties with this option within the Kantian system, for each of the faculties has a quite distinct nature and function. This is clear in the passage quoted above from the second *Critique* (PP 236, Ak. 5:120). While each faculty has an interest, reason is said to 'determine the interest of all the powers of the mind', so seems to be the governor of the relation or mutual functioning of the faculties; however reason 'itself determines its own' interest. Reason is thus either a member of its own class and is a faculty that needs to be determined, or is itself qualified to legislate over all the faculties, including itself as a faculty, in which case reason has a mysterious equivocal function. If reason can do what Kant says it can, he needs to explain how.

In *Kant's Critical Philosophy*, Deleuze uses a hierarchical model of 'subjection' to describe 'the doctrine of the faculties'. In the *Critique of Pure Reason*, reason delegates the understanding to legislate over the other faculties, whereas in the *Critique of Practical Reason* reason itself performs the legislating function. In the *Critique of Judgment*, however, Kant is said to move from the model of subjection to a notion of the mutual *harmony* of the faculties, thus indicating that reason itself, if it is a faculty among others, cannot simply rule over

the other faculties without explanation. Deleuze points out that the *Critique of Judgment* performs a *genesis* of the relation of the faculties, thus finally grounding the model of subjection. For instance, in the experience of the sublime, the faculty of imagination exceeds its limit and *engenders* a relation with reason, thus providing an internal relation between these two faculties. However, while Deleuze is right to look at the notion of harmony and genesis in the *Critique of Judgment*, obviously Kant does not return to the first two critiques to rewrite them in genetic terms. The notion of a hierarchy in the first two critiques thus still awaits explanation.

Kant remains attracted to the possibility of there being one faculty which governs the self-critique of reason. When asked in correspondence with Christian Garve in mid-1783 about the status of critique itself, Kant claimed that his task in the *Critique of Pure Reason* had been to construct a wholly new science, 'the critique of *an a priori judging reason*'. Kant emphasises that this 'faculty' should be separated from other faculties of cognition, and that one can

deduc[e] out of its own nature all the objects within its scope, enumerating them, and proving their completeness by means of their coherence in a single, complete cognitive faculty. Absolutely no other science attempts this, that is, to develop a priori out of the mere concept of a cognitive faculty (when that concept is precisely defined) all the objects, everything that can be known about them, yes, even what one is involuntarily but deceptively constrained to believe about them'. (C 198; Ak. 10:340)²⁶

However, nothing like such a deduction is present in the *Critique* itself, indeed it seems to have more in common with the plans for a metaphysics that Kant outlined. Moreover, the very possibility of such a deduction, even if it were only suggested by the given structure of the *Critique*, seems afflicted by the kind of problems we have been observing.

Nevertheless, among commentators who, against the post-Kantians, claim to be able to uncover in Kant a coherent attempt at answering the problem of metacritique, there seems to be one core agreement: as well as Deleuze, L. W. Beck and (in a critique of Beck) G. J. Agich take the question of the faculties as bedrock for a discussion of the status of the self-critique of reason and metacritique in Kant.²⁷ It might therefore be helpful to look at their suggestions.

Beck phrases the metacritical problem as follows: how do we come to know of the operations and faculties of the mind?²⁸ He immediately suggests that this may seem to beg the question of why there should be faculties at all, but he says that the notion of faculty should not be

taken straightaway in terms of the empirical psychology of the time. He reminds us that the German word for faculty, *Vermögen*, is the noun form of the infinitive meaning 'to be able'; hence 'the discovery and assessment of what one is able to do seem to be a much less mysterious process than the discovery and assessment of faculties'.²⁹ Beck makes two interrelated suggestions about the status of metacritique. First, that the faculty or ability that initiates critique is the 'fact of reason'. Second, that for this 'fact' to be other than the 'dead, factual stop' it appears to be (thus artificially staunching the infinite regress of metacritique), it must be placed in the context of Kant's remarks about 'the essential ends of reason' that we encountered earlier. However, he claims that this entails a final Kantian acceptance of the need for a metaphysical account of the mind, which Beck says is provided for in Kant's notion of rational physiology, 'which did have a functional meaning in Kant's time . . . deal[ing] with organic wholes and functions of parts within wholes'.³⁰ Rational physiology is thus the proper place to deal with the question of teleology, 'since all the actions of mind have a bearing upon the whole and upon the final end of man' (ibid.); a 'transcendental physiology' would 'give *good reasons* for the otherwise brutally factual attributes of mind which are presupposed without argument in the *Critique*' (ibid.).

In defence of the former argument, Beck quotes the *Groundwork*, where Kant says that 'man really finds in himself a faculty by which he distinguishes himself from all other things, even from himself so far as he is affected by objects' (PP 99; Ak. 4:452). Beck says that this self-awareness is the fact of reason, which he identifies with 'the fact *that* there is reason'.³¹ Perhaps here we find a privileged instance of the notion of the self-reflexivity of reason? But if this is so, then why does Kant never identify apperception or self-consciousness with the fact of reason? Moreover, in the light of Kant's more circumspect remarks concerning self-awareness in the first *Critique* and in its revisions concerning inner sense, do we really find a reflexive structure in the awareness of the fact of reason? Is it necessarily *oneself* that one is aware of when one apprehends this 'fact', given the difficulties encountered in self-knowledge in the Paralogisms? The apparent capacity to distinguish oneself from one's empirical self, to which reason appears to bear witness, may be ill formulated. One may distinguish the capacity to think according to reason from one's empirical self, but surely that in fact *problematises* the self-identity of that empirical self, by thinking beyond the confines of experience. To think of one's self, rather than securing a bridge between an

intelligible and empirical aspect of oneself, can with equal right be seen to problematise the pre-reflexive self-identity assumed by one's empirical self. So, reflection upon oneself and reflection upon the fact of reason seem distinct.

Moreover, can't the latter be better characterised as the most general (in Hegelian terms, most abstract) form of the faculty of Ideas? For the mere fact that we can think 'logically' is not adequately expressive of what Kant claims for reason. Now, while Kant derives the forms of logic from the understanding, reason is indeed described as the ability to order judgements in syllogisms. Nevertheless its aim is always to *seek* principles, to seek the unconditioned. And far from grounding the project of critique, this is the cause of the quandaries of the dialectic of pure reason; hence its 'rationality' is open to question. The mere capacity to 'reason' has, therefore (contra Beck), no *internal* ability to ground the possibility of critique; the *fact* that we can think logically really can be of itself no more privileged than the *fact* that we can imagine. For the fact of reason to ground critique it must first become a *problem*, and it can only do this when the question of the *sense* of its objects (concepts and Ideas) is posed. Rational Ideas, as concepts without intuitions, are always tethered to the problematic question of their reality, for without this connection, they are without *sense*; even the categorical imperative relies on postulates concerning its possible actualisation to give it sense. In this case, we can only describe such an awareness of the fact of reason as a *problem* in the Kantian sense. In effect, as Deleuze will make clear, the faculty of reason is here undergoing a *transcendent exercise*, whereby it encounters itself as a problem (cf. DR 138–48).

Beck's second claim for metacritique, which argues for a recourse to rational physiology, has been criticised by G. J. Agich, who points out that to appeal to metaphysics as the final grounding of critique, which is intended as the propaedeutic to metaphysics, would be viciously circular.³² This is correct, but not simply because metaphysics is being called upon, but rather because rational physiology, which Kant says is posterior to transcendental philosophy (A845/B873), is being called upon (we have seen that it is not *straightforwardly* illegitimate for Kant to appeal to some form of metaphysics, given his original conception of his project). Agich then turns his attention, like Deleuze, to the notion of interests of reason and to the *Critique of Judgment*. In order to provide a metacritical grounding of the critical project, Agich suggests that the third *Critique* provides an account of the 'systematic unity' of the first two *Critiques* and their theoretical

and practical interests respectively. First, the 'feeling' of the harmony of the faculties in the appreciation of art expresses the identity of the principle of subjective purposiveness with the principle of the systematic arrangement of the faculties.³³ But Agich infers that the only way for 'systematic unity' to be assured is by referring nevertheless to an 'interest of reason in systematic unity which is not as such bound up with any particular interest, be it theoretical or practical'.³⁴ Kant provides for just such a paradoxical *interest* where 'beauty is the symbol of morality' (CJ 351) where the subject is disinterested in the object itself, while being intensely interested in what it symbolises.³⁵ In pursuit of the kind of activity of this species of reason, Agich goes on to refer to Kant's comments about reflective judgment as the 'ability to compare and combine' (CJ First Introduction, 211).³⁶ As Kant states that the critique involved in *Critique of Judgment* will be merely subjective, Agich concludes that 'to be critical simply means that reflection must be turned on the faculty or power of pure reason which makes critique possible as *reflexive* self-examination. The principle underlying critical reflection can only be the principle of the purposive unity of the faculties of mind'.³⁷

While this fulfils, against Beck, the criterion that immanent critique not refer to anything outside the reach of critique, there are two problems with this account. First, like Beck, Agich does not broach Kant's indeterminacy about the relation between reason and the faculties. On one page he talks about 'reason itself, that is, the faculties', and on the next he says that 'the one idea under which critique operates is simply, Kant says often enough, the concept of the cognitive faculty or the concept of pure reason itself'.³⁸ Regardless of the contradiction between the two statements, it is clear that Kant's vacillation about the role of reason is not being faced. Second, the appeal to the notion of 'reflexive self-examination' is dark in this instance. Agich may be right about aesthetic judgment providing a *ground* for the possibility of the relation of the faculties in the critical project (this is also Deleuze's line; cf. KCP 58-60), but that does not mean that this ground itself is open to the transparency of self-reflection. Deleuze, for instance, argues that aesthetic judgment provides a ground for the relation of faculties because it shows how a *genesis* of the relation of the faculties is possible. Thus we need to keep hold of a fine distinction to avoid drifting into the Hegelian reading of the self-critique of reason: the grounds of the self-critique of reason are not necessarily equivalent to the process of the self-grounding of the subject as such. The 'hell of self-knowledge' exemplified in the *critical project itself*

may not be identical to the self-examination of the subject; the former may be a special, inner refuge in hell, different in nature to the real hells of subjective experience (in the sense of *Erfahrung*).

We have been attempting to make sense of the notion of a self-critique of pure reason, using the first edition of the *Critique of Pure Reason* as our primary text. After encountering briefly Kant's account of the origins of *a priori* cognitions, we were led to his gestures towards membership in a *mundus intelligibilis* in the hope of showing how reason might be able to criticise its own functioning. Then we turned to Kant's recourse to teleology and culture in the explanation of the notion of the 'essential ends of reason'. What is important is that in each of these possible accounts of immanent critique, the capacity for critique is not immanent to the subject, but the immanence relates to the procedure carried out by the philosopher himself. Thus the critique of reason would be immanent *if* reason were proven to have a privileged role by Kant. The fact that we have seen that each of these possible procedures is subject to deep problems does not detract from the likelihood that such notions were exactly what Kant intended by the self-critique of reason.

The problems that we have discovered in the account of the self-critique of reason can be reduced to two core problematics.

1. *Equivocity of reason.* If there is to be a *self-critique* of reason, it would seem that the reason that is criticising must be the *same reason* as reason that is being criticised. The subjective and the objective genitive in the 'Critique of Pure Reason' must coincide. But how? For instance, how can we make sense of the notion that the *nature of reason in itself* might make it possible to criticise reason's role *as a faculty* (or, we might say, *reason for itself*). If reason is used *equivocally* in the notion of the self-critique of reason, then it cannot be self-justifying. What then can be the *difference* that makes reason able to criticise itself?

2. *Unity of reason.* Kant expresses the need for reason (and its interests) to be unified in one principle. But if reason is so unified, then it would seem to be destined to be identical to the ultimate Idea in the Kantian system – the Idea of God, taken in its speculative sense. In that case, Kant was right in the notes of *Opus posthumum* where he identifies transcendental idealism with Spinozism (see the following chapter). But if, on the other hand, Ideas remain problematic for human beings, reason itself must end up being problematic, and so would its critique of itself. How can Kant's theory of reason avoid collapsing into Spinozist metaphysics?

Is there a solution that presents itself within the confines of the discussion so far, that is, one that holds on to the distinctive elements of the Kantian system as it has been presented, for instance, the concern with the distribution and *mutual* delimitation of *a priori* cognitions, the distribution and distinction of the faculties and of their possible relations to each other, and the conception of ideas as problems? Can we outline a solution that does not yet radically reconfigure these distinctively Kantian elements, in the way Hegel does, for example? Hegel omits the notion of a *preliminary* examination of the ends of reason, and of the distinct relation of the faculties, on the grounds of self-reference that we encountered at the start of this chapter. But we have seen that the *internality* of self-critique in Kant is more complicated than Hegel suggests (if not yet more successful). There is a solution that embraces both of the above problems, but it is followed by two negative consequences, which are only turned to consistent use by Deleuze.

The solution is this: if reason is itself a problem, as is suggested in the second core problematic, this presents us with the chance to resolve the first issue, for the difference between reason as subject and reason as object would be that reason *is* in itself *the totality of ideal problems* that are intrinsically bound up with the experience of finite beings, but which necessarily transcend ongoing human attempts to solve them.

But it would be a problematic consequence of this solution if reason ended up with a merely practical or regulative status. Wouldn't this also make the task of the self-critique of reason in the first place practical, rather than theoretical? It would put the whole weight of the justice of the tribunal on the claims of freedom. While this may seem to open a path to a Fichtean solution to metacritique, it would make the apparatus of the whole *Critique of Pure Reason* very shaky: why, for instance, should we believe in the distinctions between sensibility and understanding, the characterisations of the faculties, etc., if practical reason is serving as the criterion? Reason would be forced into a potentially infinite, spiralling gambol through its own bootstraps.

In any case, we have seen that for Kant the transcendental validity of freedom is itself open to doubt. To characterise it as an Idea of reason would be circular, as Ideas are only given *sense* by their regulative use for freedom. Even if it does end up as an *a priori* fact of reason, it must depend on postulates to give it sense. So if freedom becomes an Idea, it collapses, but if Ideas depend on freedom, they

also collapse. If reason itself is a problem for the finite being, then how can it serve as the criterion of critique? These are unacceptable consequences to the solution within the confines of the Kantian critique. But let us look ahead now at how Deleuze attempts to rectify the course of Kant's thought on these points. In *Difference and Repetition* Deleuze puts forward the abovementioned solution to the paradoxes of critique, making it self-consistent by transforming, subtly but radically, several of the key elements in play.

4 *Deleuze and the Doctrine of the Faculties*

Deleuze's small 1963 monograph *Kant's Critical Philosophy* has a very specific function, both as a reading of Kant and as part of Deleuze's early explorations. Essentially, the book's task is to explore not the three *Critiques* themselves but the relations between them, and by implication the metacritical status of the critical project as a whole. It does this through the analysis of one continuous strand that runs through all three *Critiques*: the organisation of the faculties. The difficulty of the book lies in its foregrounding of this neglected doctrine as the key to the critical project. Traditionally, the doctrine of the faculties has not fared well in Kant scholarship, being adduced to a general confusion in Kant's mind of the question *de jure* of the necessary conditions of experience with the further need for an account of *how* the mind carries out its syntheses and synopses in terms of the processes responsible for them.³⁹ Strawson calls the doctrine of the faculties

an essay in the imaginary subject of transcendental psychology . . . [which] is exposed to the *ad hominem* objection that we can claim no empirical knowledge of its truth; for this would be to claim empirical knowledge of the occurrence of that which is held to be the antecedent condition of empirical knowledge.⁴⁰

Thus the doctrine also involves a metacritical confusion on Kant's part between the transcendental and the empirical. Related to this criticism is the fact that the faculties seem to be brute 'givens' in the transcendental project, and thus are insufficiently *justified*. But some critics have defended the faculties. A brief discussion of Dieter Henrich's approaches to the topic may be useful to orientate ourselves; we will suggest that Henrich's and Deleuze's approaches have much in common at various points, but that Deleuze develops an option that was discarded by Henrich.

In his 1955 article 'The Unity of Subjectivity', Henrich argues that Kant's insistence on the plurality of faculties is polemically directed towards earlier rationalist notions that the faculties could be reduced to one 'basic power' (in Wolff's case a *vis representativa* on a Leibnizian model).⁴¹ Henrich brings out the *problematic* character of Kant's suggestion of 'common root' to understanding and sensibility (A15/B29). He points out that 'sensibility and understanding are different in their phenomenal presentation and an identity of the two, no matter how hidden, cannot be assumed. . . . An understanding that should have access to the problematic common root would have to think nondiscursively'.⁴² Kant's insistence on the problematicity of intellectual intuition, as some postulated unity of the two, thus necessitates the retention of what could be called the 'real distinction' of the faculties. Henrich then claims that 'the unity of subjectivity, in Kant's final construction of it, is conceived as teleological'.⁴³ However, Henrich blocks the development of his suggestion of the 'intrasubjective teleology' of the faculties,⁴⁴ by insisting that faculties are known only through their effects.⁴⁵ He describes the Transcendental Deduction of the Categories as starting from a treatment of apperception in a 'logical analysis of knowledge', which must describe the involvement in knowledge of other conditions (imagination, sensibility, etc.), 'which have to be presupposed, but remain inaccessible in their being'.⁴⁶ Kant thus accepts a 'methodological skepticism towards the Subjective Deduction'.⁴⁷ Imagination should be seen as 'merely the term for the unity of "activities" required . . . to render intelligible the actuality of knowledge' (ibid.).⁴⁸

But from the Deleuze's perspective, Henrich's argument fails to follow through the suggestion of 'intrasubjective teleology' to the metacritical level. First, Henrich supposes the faculties can be treated only in terms of their effects; as has been suggested, Deleuze claims that a transcendental account of the faculties is possible: what he calls 'transcendental empiricism'. Second, and perhaps crucially, Henrich presupposes the 'actuality of knowledge', despite having suggested that the unity of subjectivity could only be accounted for teleologically. For if 'the unification of the sources [of knowledge] is predelineated in their structure – a structure through which alone knowledge can be what it is',⁴⁹ then surely 'knowledge' itself, rather than being presupposed as miraculously actual, is *already* being opened up in principle to an interrogation concerning its teleology. Henrich's 'intrasubjective teleology' must be determined further; it cannot simply rely on a providential harmony. As we have already glimpsed,

the wider structure of the *Critique of Pure Reason*, as a treatise on the vocation of man, is always implicitly posing this question: what is knowledge *for*, what is the *value* of knowledge, in the service of which problems is knowledge being placed? Through an analysis of Deleuze's work, we can perhaps show how the teleological question of knowledge can be seen as possessing a certain priority over regressive transcendental accounts of the *possibility* of knowledge. The means and results of knowledge may be put to 'higher' uses, in ethical thought and practice, in the production and reproduction of art, in the putting into play of the 'vital' forces proper to human beings within the institutional and experimental spaces of culture.

Henrich's insistence in his later work on the presupposition of 'facts of reason' can be seen as an intensification of concern with the *givenness* involved in the notion of faculty. He no longer focuses on faculties as such, but is still insistent that the post-Kantians' turn to intellectual intuition cannot overcome the need for a finite being to presuppose something as given outside of its own self-constitution. Henrich's notion of a synthetic *a priori* capacity for self-consciousness is open to criticism, but in this context we should note that the proliferation of such 'facts of reason' can be seen as an objection in itself in a supposedly 'critical' philosophy.⁵⁰ Deleuze's book attempts to address precisely this issue. In an apparently hitherto neglected article, the Kant scholar Ralf Meerbote praises the ambition of Deleuze's book, arguing that 'a transcendental, non-empirical characterisation both of the faculties and of pertinent relations [between them] needs to be given' in part because of the aforementioned recurring problem of facts of reason. He claims that 'Deleuze takes considerable steps towards providing some such all-encompassing interpretation of the whole of Kant's Critical Philosophy'.⁵¹ Meerbote then argues that teleology will come to ground such a transcendental interpretation

if reflection (understood in the specifically Kantian sense in which reflection is reflective judgment, typified by, among other things, judgments about the teleological structure of actions and faculties) can be interpreted to be identical, in part, or in its entirety to what Kant conceives pure apperception to be. (ibid.)

Pure apperception, he says, would then be considered 'wholly originary, self-legislative and self-determining'. But the problem with Meerbote's interpretation is that Deleuze actually gives a shockingly slight role to apperception and to the Transcendental Deduction

in general. Meerbote seems to take Deleuze's omission of a serious discussion of apperception as a sign of its uncontroversial ubiquity in his account. Thus he reads Deleuze as providing an interesting 'internal' approach to the role of apperception in the Kantian system through correlating apperception with teleological reflection. But this, unfortunately perhaps, is not what is going on in the text. What Deleuze is really concerned with is a systematic unity of the faculties as by itself providing the clue to the grounding of critique. But why *doesn't* Deleuze follow the approach that Meerbote so clearly sees in his work?

This is a complicated issue. Deleuze seems to have two approaches to Kant which he does not explicitly square up, but which are both fundamental for his project; the first occurs in *Kant's Critical Philosophy* and *Difference and Repetition*, the second only in *Difference and Repetition*. They can be read as internal critiques of the A- and B-Deductions in turn. The first approach involves extending the logic of the Subjective Deduction to an account of the mutual relation of the faculties, the result of which, if connected with the reflections on self-critique undertaken so far, brings to light one of the unspelled-out destinations of Kant's critical project as he envisaged it in the first edition *Critique of Pure Reason* and in the *Critique of Judgment*. However, we will find (in Chapter 4.1 below) that Deleuze's transformation of the Subjective Deduction takes a perilous route, through a controversial reading of the Deduction, then into the wider question of what distinguishes Kantian 'transcendence' from a Humean account of knowledge, and finally towards the question of teleology. The second approach pays attention to the renewed analysis Kant devoted to inner and outer sense in the B-deduction and claims that the argument of the Paralogisms of Pure Reason intrudes upon the claims made for apperception in the Deduction; in Deleuze's later language, Kant's 'paradox' of inner sense, when understood truly, shows us an 'I think' 'fractured' by the 'pure form of time'. This line of argument should be placed into the context of Kant's general claims about 'determinability' and will be related back to the formal, ontological and metacritical claims developed in the next chapter, on Kant's relation to rationalism. But it also more specifically delineates the internal dramas proper to finite thinking, and the destiny that awaits the self-grounding subject according to Deleuze. The relation of these two approaches is also complex. For, having pushed the weight of the Kantian project onto teleology in the first approach, Deleuze precisely appears to take away the notion

of an ultimate 'final ground' in the second approach. Nevertheless, it can be argued that these two approaches do precisely converge at the zenith of Deleuze's system, revealing not only a consistently metacritical unity, but also, finally, a consistent twofold sense to the notion of immanence, which has so far been fragmented into distinct formal, ontological and metacritical components. But this comes at the cost of a profound transformation of the Kantian subject.

5 *Deleuze's Transcendental Empiricism and its Lineage in Kant, Schelling and Bergson*

Can we at least give a preliminary account of how Deleuze justifies the Kantian distinction of the faculties, and how he justifies his concept of 'transcendental empiricism'? From the viewpoint of our current trajectory, the notion of 'transcendental empiricism' can first of all be generated out of Kantianism itself, by referring to what above was called Kant's third stage or period: in the *Critique of Judgment*, Kant provides a model for the genesis of the relations of the faculties, notably in the case of the imagination and reason in the sublime. Kant gives, the experience of the sublime, the imagination is forced to exceed its own limits by reason.⁵² In the sublime, 'our imagination strives to progress toward infinity, while our reason demands absolute totality as a real idea' (CJ # 25, Ak. 5:250ff). In thus exceeding its own limits, it paradoxically encounters its 'vocation' (ibid. # 28, Ak. 5:262); it could be said to encounter its own *end* or *object* in problematic form. Imagination is *oriented* by the violent apprehension of its ultimate relation with reason. It is as if, in the encounter with the sublime, imagination and reason meet 'in person', beyond the mediations of conceptual understanding.

Deleuze follows this clue left by Kant and proceeds to take him by the letter: perhaps similar geneses of the relations of the faculties are possible for the subject elsewhere; indeed, what if this model of genesis can be extended to the other faculties, then *each* faculty has its own kind of 'transcendent exercise'.⁵³ Here we would have a genuine model of 'genesis' at work within Kant's own system. Like Reinhold, Fichte, Hegel and Schelling, Deleuze shows himself to be very exercised by the problem that the derivation of transcendental claims merely replicates their empirical presuppositions. Transcendental philosophy demands a strict distinction between the *de facto* and *de jure*, yet in some sections of his Transcendental Analytic, Kant risks confusing them, by contaminating his conception of pure

transcendental conditions with contingent merely *de facto* features. Foucault would later call this the 'empirico-transcendental doublet',⁵⁴ and Deleuze himself also sometimes criticises Kant for falling into a 'vicious circle' in his transcendental argumentation: in the first edition Transcendental Analytic 'it is clear that . . . Kant traces the so-called transcendental structures from the empirical acts of a psychological consciousness' (cf. C2 26). Like the post-Kantians, he is concerned to find a non-question-begging way to deduce transcendental 'conditions', by exploring the possibility of ideal 'geneses' of mental forms (cf. DR 154/200; KCP 52).⁵⁵ But he claims that Maimon, Fichte and Hegel overlooked a 'genetic' procedure already located in Kant's own philosophy, and that we should consider returning to this properly Kantian type of genesis and extending it further.

If a genesis of the relation of imagination and reason is possible, then perhaps all the faculties should be referred back to such geneses. In that case, the 'common use' of the faculties would itself be grounded in the 'final', *transcendent* use of the faculties, where the faculties grasp after their own proper object. Deleuze's approach to the demand for 'genesis' is to rediscover the underlying sources and relations of the faculties that contribute to the composite that is empirical cognition (or 'experience'), and 'follow each of the "lines" beyond the turn in experience'.⁵⁶ In theory, *each* faculty can potentially be exercised in the face of perplexity over its proper object; and in this exercise, unbound by empirical representation, it finally is able to relate itself freely to the other faculties. Deleuze develops this model of a free, self-grounding generation of the relations of a system of faculties, so that the range and limitations of the faculties are discovered in their own exercise, rather than being pre-given.

From this suggestion, Deleuze draws a surprising conclusion: 'The transcendental form of a faculty', he says, is in fact '*indistinguishable from its disjointed, superior or transcendent exercise*' (DR 143/186; *italic added*).⁵⁷ Here we can clearly see Deleuze attempting to turn the distinction between 'transcendental' and 'transcendent' on its head: the very form of the transcendental, which *conditions* the possibility of experience, depends on the violation of the conditions of the possibility for experience. This is a somewhat shocking reversal, akin to the sudden switching of an image into negative. Rather than discovering it through examining the 'immanent' use of the faculties in empirical knowledge, Deleuze finds the key to the transcendental in the transcendent exercise of a faculty.

Transcendent in no way means that the faculty addresses itself to objects outside the world but, on the contrary, that it grasps that in the world which concerns it exclusively and brings it into the world. The transcendent exercise must not be traced from the empirical exercise precisely because it apprehends that which cannot be grasped from the point of view of common sense, that which measures the empirical operation of all the faculties according to that which pertains to each, given the form of their collaboration. That is why the transcendental is answerable to a superior empiricism which alone is capable of exploring its domain and its regions. (DR 143/186)

It is relevant to recall here Deleuze's ambivalence about how Kantian what he is doing really is. On the one hand, he seeks to transform Kantianism from within, by showing how it already internally points towards a kind of 'transcendental empiricism', especially in the role accorded to art and symbolism. But on the other hand, Deleuze will often present himself as moving beyond the Kantian 'critical' position towards something else. Kant is 'the perfect incarnation of false critique' (DI 139). Deleuze is certainly hostile to the kind of Kantianism which fails to see that the claims of the Transcendental Analytic are only a part of a much wider, all-encompassing Kantian system. In *Nietzsche and Philosophy*, he directs wrath at Kant's inability to perform a 'total' critique, in which the established categories of 'knowledge', 'morality' and 'art' would themselves collapse and become refashioned under the aegis of 'creation'. But *Difference and Repetition* goes to the limit and transforms Kantianism from within; Deleuze never forgets that he needs Kant's most fundamental discoveries, his distinction between *quid facti* and *quid juris*, his tripartite distinction between sensibility, understanding and reason, and his theory of time. The point is not to simply criticise Kant, but to completely do justice to and attempt to master his system, so that it can generate all its possibilities, its most subtle harmonies, and its deepest meanings or senses. Deleuze distances himself from the 'critical' philosophy only when it presents itself as a mere 'reflection' upon scientific knowledge (DI 23). But Kantianism is much more than epistemology. One of Deleuze's fundamental aims during his early period is to discover what there is in Kantian philosophy itself that can 'establish, or rather restore, *an other* relationship to things, and therefore *an other* knowledge, a knowledge and a relationship that precisely science hides from us, of which it deprives us, because it allows us only to conclude and to infer without ever presenting, giving to us the thing in itself' (ibid.). In *Difference and Repetition*

it is in effect through revising the conditions of the Transcendental Aesthetic and Dialectic that a new set of synthetic *a priori* connections emerges between intensive matter and problematic Ideas, making this 'other knowledge' become not just conceivable but capable of being concretely realised.

At the end of the previous section it was suggested that Deleuze's solution to the metacritical antinomy of Kantianism is to *identify* reason with the space of problems. For Deleuze (in a way similar to Hegel), 'experience' is never a given but is generated through developing and responding to problems. Experience has a problematic ground, and should always be seen as emerging from a problematic field. Thus, when Deleuze writes that 'the condition must be a condition of real experience, not of possible experience. It forms an intrinsic genesis, not an extrinsic conditioning' (DR 154/200), this 'real experience' should be understood as referring to experience considered as responding to (and generated from) a set of *problems* that are in themselves ideal.

But if reason is identified with problematization in general, and if *each* faculty is capable of apprehending a problematic object, of its own constitutive passion, what happens to *reason* as a distinctive faculty? Surely there are other aspects of reason that are more important than the problematic *form* it must have for experience: such as its role as faculty of principles, of syllogisms, of totality and coherence?⁵⁸ Deleuze rebaptises the faculty of reason as the faculty of 'thought' (cf. DR chapter 3, 'The Image of Thought'). The transcendent exercise of each of the faculties can indeed be translated into *thought*, so that their *problematic objects* can still be referred to as *Ideas*.⁵⁹ By converting the faculty of reason into mere 'thought', Deleuze seems to detach it from its traditional connection with *ratio*: rational thinking, logic, etc. How can reason then have a nature if the faculties of the mind lose their intimate connection with such a nature, if 'the supposed affinity between thought and the True' (DR 132/172) turns out to be ungrounded? But it is well to recall that Kant himself had already begun to tread along this path by situating judgement in the understanding, not in reason. Moreover, the Kantian turn itself is provoked by the profound problematisation of the relation between *logic* and *reality*: the notion of 'experience' becomes the very site of this problematic relation. To deal with this issue will take up much of the following chapter. Perhaps a renewed 'Copernican turn' is necessary that advances Kant's realisation in his famous 1772 letter to Herz that the relation of representation

to its object is ungrounded – perhaps it is indeed necessary to push Kant's thought further, and ask what grounds 'the supposed affinity between thought and the True'?

Because of the inherent propensity of the faculties for transcendent exercise, thought as such in any case has no immediate connection with 'common sense'. The different faculties pull in different directions: sensibility craves excitation, memory craves virtual objects, imagination craves its sublime *phantasteon*, while thought has its own metaphysical ecstasies (*Schwärmerei*, Kant ended up dubbing them). If it distrusts 'common sense', and instead seeks autonomy, it must then learn how to regulate itself. The faculties can only be reunited by making their new horizon, their *focus imaginarius*, the total *problematization* of the object. For Deleuze, sensibility, memory, imagination and thought find their ownmost 'objects' (or more strictly, their ideal *Gegenstände*; cf. Chapter 3.3 in this volume) outside empirical representation, in the fundamental problematic realities of being alive (in general, and at any particular juncture of history, with only certain lines of escape visible). Sensory intensities are only genuinely 'intensive' in the Deleuzian sense when they express a fundamental vital 'problem'. Is it possible to find a way of relating such 'intensities' to the 'problems' of finite life, the 'Ideas' or ideal structures that imperceptibly govern its development?

Judging by a remark in his 1956 essay on 'Bergson's Concept of Difference', Deleuze first develops his notion of 'transcendental empiricism' from Schelling, who in his later (post-1806) thinking developed what he described as a 'positive', metaconceptual type of thinking that he called 'metaphysical empiricism'. According to Deleuze, both Bergson and Schelling share a kind of thinking which is based on the intuition of the bifurcation of 'tendencies'.

To reach genuine differences, we have to attain that perspective from which whatever is composite can be divided. Tendencies that come in paired opposites differ in nature. Tendency is the subject here. A being is not a subject so much as an expression of a tendency; furthermore, a being is only the expression of tendency in as much as one tendency is opposed by another tendency. (DI 36)

There is a type of division or differentiation that is proper to *a priori* intuition itself when, as is the case with Schelling and later with Bergson, the temporal aspects of intuition are more precisely identified and distinguished from the spatial. Deleuze identifies the task of superior or metaphysical empiricism as the positing of 'lived

tendencies', all repeating the fundamental bifurcation between duration and spatiality, life and matter.

This method is something other than a spatial analysis, and more than a description of experience, and less (so it seems) than a transcendental analysis. It reaches the conditions of the given, but these conditions are tendency-subjects, which are themselves given in a certain way: they are lived. What is more, they are at once the pure and the lived, the living and the lived, the absolute and the lived. What is essential here is that this ground is *experienced*, and we know how much Bergson insisted on the empirical character of the *élan vital*. Thus it is not the conditions of all possible experience that must be reached, but the conditions of real experience. Schelling had already proposed this aim and defined philosophy as a superior empiricism: this formulation also applies to Bergsonism. (DI 36)

It is interesting to note that in the same year as this was published, Deleuze is apparently dismissive, in the lectures on 'Grounding', of Bergson's approach to the problem of grounding, which he describes as appealing to an 'irrational vision of the ground' (WG 10). At this juncture in the lectures, Deleuze is in the process of identifying the dialectical process of 'questioning' as 'providing the rule for distinguishing true and false problems, and it is this (i.e. questions) that one should expect from the one who founds [or grounds]. This is the trajectory taken by Kant; for him, the typical illusion is found in the works of Leibniz, who poses problems such as 'why this, rather than that?', and 'why is there something rather than nothing?' (ibid.). Kant is the one who provides a rule for identifying true and false problems; he shows that the significance of these problems is not so much as metaphysical questions about the ultimate nature of reality, as passageways for the subject of 'constitutive finitude' to locate the genuine spaces for the realisation of its freedom. In 'What Is Grounding?' Deleuze acknowledges Heidegger as the thinker who has legitimately taken this idea of a 'constitutive finitude' the farthest, and says that Bergson is a thinker 'who in this sense is all the more Kantian', but that nevertheless he makes appeal to 'an irrational vision of the ground [*vision irrationnelle du fondement*]' (WG 10). So how can Bergson be Kantian and at the same time succumb to 'irrational visions'? Either Deleuze is saying that Bergson simply ultimately fails to be Kantian by appealing to irrational visions, or – and here we should recall Deleuze's remark in 'Bergson's Concept of Difference' that Bergsonian intuition *appears* to be 'less . . . than a transcendental analysis' – we should infer that for the kind of

‘superior empiricism’ proposed by Bergson to become more than ‘irrationalism’, it must further investigate and regulate its relationship to ‘transcendental’ philosophy. In the chapter on repetition in *Difference and Repetition*, Deleuze explicitly re-frames Bergson’s accounts of habit, memory, the past and time in general in terms of an account of ‘transcendental synthesis’. Bergson’s concepts are no longer half-successful ‘transcendental analyses’, but can form part of a transcendently synthetic generation of the sequence of time-constraints necessarily endured by finite subjects, relative to the complexity of their interiorization of difference. ‘If *Matter and Memory* is a great book, it is perhaps because Bergson profoundly explored the domain of this transcendental synthesis of a pure past and discovered all its constitutive paradoxes’ (DR 71/97, 81/110). It is possible to generate transcendental syntheses which themselves give rise to their own special ‘paradoxes’ or constitutive pathologies.

But, as Deleuze indicates, Schelling had already developed a fundamentally post-Kantian approach to the notion of ‘metaphysical’ or ‘superior’ empiricism. In fact, these are Schelling’s terms rather than Bergson’s. Distinguishing his approach in his early 1800 *System of Transcendental Idealism* from Fichte’s, Schelling observed (in his lectures *On the History of Modern Philosophy* of the 1830s), that his early system was premised on what he called the ‘transcendental past’ of the Subject. Since from ‘the moment am there for myself . . . I also find the world as already being’, the already conscious *I* [*Ich*] ‘cannot possibly produce the world’⁶⁰ in the sense intended by Fichte. Instead, it is necessary to posit an ‘*I* which is thought *beyond* consciousness’ (ibid.), and to generate ‘a transcendental history of the *I*’ (or of the Self; *Ich* can be also be translated as ‘ego’; cf. Freud). Schelling noted that in this conception, ‘the tendency towards the historical already betrayed itself via my first steps in philosophy’, but to readers of Schelling’s lectures a century later, this line of thought would have anticipated, more decisively, the ideas about the unconscious developed by Bergson, Freud and Jung. This is his reasoning:

Nothing stop[s] a return with this *I* which is *now* conscious of itself in me to a moment when it was not yet conscious of itself – the assumption of a region beyond *now present* consciousness and an activity which no longer comes about by itself, but comes only via its result in consciousness. This activity is nothing other than the work of coming-to-itself, of the process of becoming conscious of itself, at which point it is then natural that . . . once consciousness is attained, only its result is left . . . I sought, therefore, to explain the indestructible connection of the *I* with a world which is

necessarily thought as external to it via a preceding transcendental past of *real* or empirical consciousness, an explanation which consequently led to a transcendental history of the *I* . . . For only what has been outside itself can come to itself. The first state of the *I* is, then, a being outside itself. (ibid.; translation. modified).

The external world itself can only be posited on the basis of a ‘transcendental past’ of a ‘real consciousness’ that pre-exists the *I*.⁶¹ In turn, the origin of this unconscious *I* must be posited as ‘being outside itself’, primally ‘ecstatic’ in the sense of the term later clarified by Heidegger. It is an ‘*I* which is thought *beyond* consciousness’, and to which a genesis of a coming-to-consciousness can be ascribed. In fact, the 1800 *System* does already contain the claim that ‘a question that the idealist cannot escape’ is ‘how he in fact arrives at assuming a past, or what serves him as a guarantee for this’, but there he rejects as a ‘transcendent’ question the possibility of the subsistence of a ‘past-in-itself’.⁶² Schelling’s ‘historical tendencies’ really only come to the fore after the 1809 essay, *Philosophical Investigations into the Human Freedom and Related Matters*, in his drafts for *The Ages of the World* (*Die Weltalter*), of which only the first book, *The Past*, was ever produced.

There, Schelling begins from the premise that a true conception of ‘knowledge’ is not to be found by relying on an abstract account of conceptual representations (*Vorstellungen*), but should itself be seen as ‘the development of a living, actual being’ which is itself ‘primordially living’, a ‘being that is preceded by no other and is therefore the oldest of all beings’.⁶³ Schelling’s later model of introduction into the Absolute involves a radical reversal of Hegel’s approach. Hegel had had the idea of securing immanence by closing his dialectical odyssey with his own historical present; in the section on Spirit in the *Phenomenology of Spirit*, ‘we’ are told about our prehistory, which is ‘recollected’ (*erinnert*) and brought to consciousness; after we have read the *Phenomenology of Spirit*, we should be able to give full justification for our beliefs, because there is only one history of Spirit. However, there is something destabilising and uncanny about the entrance to Schelling’s late system. The goal is to realise that one is actually a part of a ‘living, actual being’. Knowledge is coming-to-consciousness of the truth, but the truth is that one’s consciousness at any one point is merely the actualisation of tendencies proper to the self-development of global, universal consciousness. How old – or young – the world is may matter intensely to the individuals and groups growing up in it at any one juncture, but nevertheless, the

‘living, actual being’ of which one realises one is a part has its own, independent and universal, ‘life’. For Schelling, its ways could be calculated in ‘potencies’. And it remains ‘alive’ insofar as its ideal singularities continue to be repeated at new, higher levels of differentiation (for as long as there remain reasons for having a mind).

The later Schelling developed a detailed, fundamentally theosophical (or at least *cosmosophical*, if one takes his pantheistic tendencies seriously) account of the structure of the universe, with its various ‘ages’. The early history of human consciousness takes place during the epoch of a properly ‘mythological’ thought, which is only followed by the epoch of ‘philosophical thought’ after mythology has worked itself to its conclusion in the myth of Christ. Philosophy only really determines itself independently of myth in *modern* philosophy, the ‘new’ (*neueren*) philosophy inaugurated by Descartes’s determination of the primacy of the subject. In Schelling’s later works, one finds an elaborate network of internal correspondences between the mythological and philosophical strata of the history of human consciousness.⁶⁴

Schelling’s trajectory emerges out of a further fundamental, ontological disagreement with Hegel about how to recapture the identity of thought and being. For Hegel, the *concept* of being is completely internally determined by its negative relationships (to the concepts of nothingness and becoming). But Schelling is the first to insist (about 100 years before Heidegger, who explicitly takes Schelling up on this point) on the distinction between *Seyn* and *seiendes*. Contra Hegel, there is a way of thinking being *as* being that grasps its own fundamental duality: Being as it is in itself, and being for us; Being as ontological *That*, in an intrinsically modal sense, as opposed to Being as a *What*. Unlike acts of empirical knowledge, which express the ‘whatness’ of things, Schelling contends that acts of metaphysical empiricism involve the discernment of the absolutely contingent ‘thatness’ of things. Now, if this strategy were to work, then Kant’s animadversions against the Ontological Argument could be crucially restricted. It would be possible to make an internal relation between thought and being, as long as one did it modally: thought would grasp a modal, ontologically contingent *Dass* of Being, the unveiling of which would simultaneously degrade into an apprehension of a particular *Was*. In his 1842 Berlin lectures on *The Grounding of Positive Philosophy*, Schelling argues that since ‘positive’ (as opposed to ‘negative’, merely logicist) philosophy begins ‘with a being that is *absolutely* external to thought’, it ‘has no *necessity* to move itself into

being', and consequently 'if it passes over into being, then this can only be the consequence of a free act'.⁶⁵ As Beach puts it,

instead of seeking merely to establish the objective data in phenomena (the aspect of 'whatness'), [Schelling's] notion of metaphysical empiricism seeks to recover the subjective activity of volition (the aspect of 'thatness'), which he regards as the actualizing principle of all experience. To recover the willing fiat through which another spirit actualizes a world for itself is not a matter of inductive inference, but rather of putting oneself vicariously into the role of the other.⁶⁶

As it stands, Schelling's is a fallacious argument – the most one can talk about is an absolutely *contingent* event, not a 'free act'. Nevertheless, we can see how Schelling's argument is waiting to be stripped down and de-anthropomorphised by existentialist thought.⁶⁷ The presumption of the spontaneity of Being in its absolute Otherness is the basis, by virtue of the intrinsic doubling that follows between the levels of the *Seyn* and *seiendes*, for the attribution of a series of 'powers' (*Potenzen*) to Being. Metaphysical empiricism will involve the intensive generation and replication of relations of 'powers', from which the greater 'mundus' of supersensible Ideas will in principle be able to be derived. Beach's explanation of the nature of metaphysical empiricism, despite its anthropomorphism (which is due to Schelling in any case) deserves citing in full, as it shows that what Schelling is interested in is a kind of 'supersensible' or 'spiritual' perception that goes beyond the actual experience given by the senses:

The proper method of positive philosophy will . . . include a component of 'metaphysical empiricism', a unique kind of reflective experience grounded in the principle of self-consciousness itself. What Schelling calls 'metaphysical empiricism' is evidently something different from "experience" in the ordinary sense. As he uses this term (or other equivalent expressions), it seems to be an immediate empathetic encounter with the spirit of another being. Examples of this sort of encounter would include perceiving a person's intellectual or moral character, recognizing the difference between sincerity and hypocrisy, or perhaps even discerning the predominant ethos of a historical period or cultural group. The awareness of such things is certainly not *a priori*, Schelling observes, yet neither is it given through the senses alone. The procedure of metaphysical empiricism must instead consist in a kind of spontaneous reenactment within one's own mind of the other's subjective processes.⁶⁸

Schelling's 'metaphysical empiricism' thus already appears to involve acts of 'psychic repetition', to use Deleuze's term in 'What Is

Grounding?’⁶⁹ On the basis of a *Naturphilosophische* account of the fundamental ‘potencies’ or ‘powers’ of living nature, Schelling goes on to show how these powers are initially unfolded in consciousness in the long prehistoric period of human culture; he demonstrates that a dialectic of mythological thought may be uncovered and reconstructed,⁷⁰ allowing us to re-trace the prehistory of rational thought. The conversion of human beings to reason sets in process another dialectic of powers, from which we are still yet to emerge. In Schelling’s later account of the ‘return’ of the subject ‘which is *now* conscious of itself . . . to a moment when it was not yet conscious of itself’⁷¹ his dialectic proceeds through the entire history of life, repeating the fundamental tendencies, developments and bifurcations, arriving at the inner histories of mythological and then philosophical consciousness, anticipating eventual arrival back in ‘The Present’, with a consequent account of the demands of ‘The Future’ (the two remaining Books of *The Ages of the World* that Schelling did not manage to finish).

Keeping Schelling’s idea of metaphysical empiricism in mind is essential for understanding Deleuze’s conception of transcendental empiricism; indeed, it could be said that Deleuze attempts precisely to ‘transcendentalise’ what is still ‘metaphysical’ in Schelling’s extension of empiricism. So what then would the real ‘problems’ be that drive the development of conscious finite rational thought on Deleuze’s view? In *Difference and Repetition*, he sometimes suggests that it is ‘death’ that is the ultimate ‘problem’ (cf. DR 112/148; also KCP 56). The concept of one’s own death is a concept without a possible intuition which nevertheless has a *sense* or *meaning* in that it is bound up with our destination or *telos* as subjects. Death is therefore a problematic Idea *par excellence*, a problem in which, as finite subjects who ask about the ends of reason, who pose the very question of self-critique, we are *necessarily* entangled.⁷² In the ontogenesis of finite intelligent beings, it is not just death, but birth and sexual difference which provide the fundamental motivating problems of psychic life (DR 107/142), although birth, death and sexual difference may each have different ‘meanings’ or ‘senses’ depending on whether they relate to the subject him- or herself, their ego, or another person. The development of human civilisations, furthermore, involves the generation of whole new order of ‘problems’ on top of this fundamental structure of finite thought, as Deleuze’s gestures towards Toynbee’s universal history make clear.⁷³ Again this is a feature common to Schelling, Bergson, Toynbee and Deleuze: that human history is to be examined from the perspective of the

concept of 'repetition'; the recursive replication and variation of structures and their positions across intensive time generates problems that repeat across the 'ages' of the world and its civilizations. The identification of the 'real' problems, beneath the mystifications of everyday ('ideological') reality, together with their vital 'condensation' and 'adjunction' in the living present, is precisely the task of 'superior' or 'transcendental empiricism', which plunges into the 'virtual' in order to rediscover the 'tendencies' at work in the actual. The passive experience of 'problems' may be necessarily attended by the temporal mode of reminiscence, but the active seeking out of problems, for Deleuze, can only be performed in the mode of repetition. It may be that most problems can initially only be experienced in the mode of passivity. A hidden order appears to be revealed for a moment, intense sensations appear to jog half-occluded memories, or instantaneously reveal vast, intricate networks of energy that one is forced to postulate in some internal connection *within the zone of problems itself*. Deleuze seems to have been prone to visions of some sort of *mathesis universalis*, a vision of what having a truly quickened, absolutely self-conscious yet uninhibited mind might be like. Intensive sensations (light, colour, sound), combined with delirious thoughts, with the self cast adrift on the ocean of time (so that one does not have empirical knowledge of where or *when* one is, in some ancient past or some not yet actualised future): these appear to be the conditions of transcendental empiricism for Deleuze. In this *intensive spatium*, everything is connected, present situations repeat ancient problems with a new turn of the screw, anxieties and desires are repeated through the ages, and one senses the presence of those 'evolutionary cycles or spirals' in which Deleuze says that 'creatures weave their repetition and receive at the same time the gift of living and dying' (DR 21/32). Is *this* the 'space' of immanence: a space of connections beyond representation, of 'non-localisable' connections between Ideas and intensive difference? 'Between sensibility and imagination, between imagination and memory, between memory and thought . . . each disjointed faculty communicates to another the violence which carries it to its own limit' (DR 145/189). Experience becomes capable of being restructured around a problem, which can henceforth serve as the source for a 'becoming' or line of 'escape' or 'flight'. Deleuze's task is to construct a 'transcendental genesis, transcendental culture, transcendental formation' (DI 61) that will uncover the internal logic of Ideas in their paradoxically *absolute*, yet *problematic* status. This dialectic of the internal structure of

thought is realised and affirmed – necessarily metacritically, if only in the light of a postulated ‘final end of time’ – in what Deleuze calls transcendental empiricism. Broadly speaking, this appears to be the guiding theoretical framework for Deleuze’s answer to the problem of immanence.⁷⁴

For the rest of the book, we fill out further Deleuze’s ‘repetition’ of the Kantian project, first by returning to the origins of Kant’s ontology in rationalism (Chapter 2), and then elaborating on the decisive points of Kant’s theory of cognition in the light of Deleuze’s interpretation (Chapter 3). Finally, we arrive at a more detailed reading of Deleuze’s own specific claims about the role and nature of transcendental philosophy (Chapter 4).

Notes

1. Hegel, *Encyclopedia Logic* # 10, p. 14.
2. See the famous expression of this in the letter to Herz of 21 February 1772. See Chapter 3 below for more detail.
3. Hegel, *Phenomenology*, p. 46.
4. Hegel, *Encyclopedia Logic* # 10, p. 14. Nietzsche, apparently oblivious to Hegel’s critique, expresses the same point in the preface to *Daybreak* [1881] (tr. R.J. Hollingdale, Cambridge: Cambridge University Press, 1997) # 3: ‘Come to think of it, was it not somewhat peculiar to demand of an instrument that it should criticise its own usefulness and suitability? that the intellect should ‘know’ its own value, its own capacity, its own limitations? was it not even a little absurd?’ But cf. the note from 1886–7 in *The Will to Power* # 473 (tr. W. Kaufmann, New York: Vintage, 1968) where Nietzsche says ‘the intellect cannot criticise itself, simply because it cannot be compared with other species of intellect and because its capacity to know would be revealed only in the presence of ‘true reality’.’ This latter criticism constitutes the crux of the matter, as will be shown in the following.
5. Hegel, *Phenomenology of Spirit*, p. 49.
6. For instance, cf. Hegel, *Encyclopedia Logic*, chapter 6, ‘Logic further defined and divided’, #79ff.
7. Hegel, *The Difference between Fichte’s and Schelling’s System of Philosophy* [1801], tr. H. S. Harris and W. Cerf (Albany, NY: SUNY, 1977), p. 96. Cf. Hegel, *Science of Logic*, pp. 610–12.
8. In the *Metaphysik Mrongrovius*, Kant says only that the critique of pure reason is ‘a kind of self-knowledge’ (LM 116; Ak. 29:756), but he is here distinguishing between ontology which concerns the object or ‘things in general’ and transcendental philosophy which is concerned with the subject, but only in the minimal sense that it is concerned with

the 'concepts through which we think things' (ibid. 114; Ak. 29:752), rather than the things in general.

9. Eckart Förster's article 'Kant's Notion of Philosophy' (*Monist*, vol. 72, No. 2, April 1989), was the springboard for some of the following ideas, although I differ with him on some fundamental ideas (in particular those concerning 'real possibility') to be discussed later in Chapter 2.
10. The context of this passage suggests that 'ontologia' refers to the first clause, not the second. It should be placed in context with Kant's more famous statement that 'the proud name of ontology must give way to the modest one of a mere analytic of pure understanding' (CPR A247/B303). What Kant draws attention to here is the switch from pride to modesty, not necessarily any more substantial alterations.
11. Kant's frequent statements that the *a priori* concepts have their *origin* in the understanding and reason are often overlooked, perhaps because such an idea seems unhelpfully metaphorical. However, it will be suggested in the next chapter that the notion is essential to understanding the first edition *Critique*.
12. Perhaps the reason why Kant never felt it urgent enough to actually write his metaphysics was because it was not sufficiently different enough to the *Critique* itself to merit the labour of writing at his late age. Furthermore, on this reading, we can perhaps begin to justify Kant's outrage when Fichte (and others) claimed that Kant had written a *mere* propaedeutic, while Fichte himself had written the real thing: 'Such an intention could never have occurred to me, since I took the completeness of pure philosophy within the *Critique of Pure Reason* to be the best indication of the truth of that work' ('Declaration concerning Fichte's *Wissenschaftslehre*', 7 August 1799, C 560, Ak. 12:371).
13. Deleuze does not demarcate any such development in his account in *Kant's Critical Philosophy*, or indeed anywhere else.
14. The following deals with these stages in Kant's project only from the viewpoint of the problem of the self-critique of reason. In fact, in the next chapter, it will be necessary to dwell on the first stage of Kant's project in even greater detail, so as to understand the destination of the project in general.
15. Kant begins the Transcendental Analytic with a notion of *Gegenstand* (object) that is much wider in reference than the notion of *Object*. *Gegenstand*, at least in principle, refers to *any kind* of potential 'objective', extra-subjective reference, and begins much more as a metaphysical than an epistemological notion. This metaphysical emphasis is concealed by the fact that our *de facto* limitation to finite intuition is stressed by Kant from the outset, so the *Gegenstände* he refers to are already conceived in terms of finite intuition. It is perhaps this that has led to the ongoing confusion concerning the nature and relations

- to each other of the notions of *Gegenstand* and *Object*. All this can be more clearly perceived when sufficient attention is given to Kant's 'pre-critical', metaphysical background (see Chapter 2 in this volume).
16. Although obviously not in their form as *categories*, as categories are *schematised* pure concepts (cf. A146/B185ff.).
 17. In Hegel and Deleuze this concern takes a particular form, due to their insistence on the correlation between aesthetic Ideas with rational Ideas. Cf. Hegel, *Faith and Knowledge* [1802–3], tr. H. S. Harris and W. Cerf (Albany, NY: SUNY, 1977): 'The aesthetic Idea is a representation of the imagination for which no [conceptual] exposition can be given; the Idea of Reason is a concept of Reason for which no demonstration can be given – demonstration in the Kantian sense being the presentation of a concept in intuition. As if the aesthetic Idea did not have its exposition in the Idea of Reason, and the Idea of Reason did not have its demonstration in beauty. But instead of asking for an intuition of the absolute identity of the sensuous and the supersensuous, Kant reverts to what is the very ground of the mathematical antinomies; an intuition for the Idea of Reason in which the Idea would be experienced as purely finite and sensuous and simultaneously and contiguously experienced as a supersensuous Beyond of experience', p. 87. Deleuze writes that while 'at first sight an aesthetic Idea is the opposite of a rational Idea . . . [the former] 'gives food for thought', it forces one to think. The aesthetic Idea is really the same thing as the rational Idea: it expresses what is inexpressible in the latter' (KCP 57). Deleuze's and Hegel's differences concern, among other things, the particular manner and method by which the correlation between rational and aesthetic Ideas is worked out.
 18. In the following account, the aim is merely to draw attention to problems of access to a proof of noumenal freedom, and how it might be related to the self-critique of reason. Hence it will have a certain provisional character, its validity being conditional on justification by a much fuller investigation into the intensely complicated issue of freedom in Kant.
 19. It is also worth recalling that the first *Critique* contains no hint that a second critique devoted to practical reason is necessary; a 'metaphysics of morals' was to be generated in a future project out of the suggestions about freedom made in the first critique, in a perfectly analogous manner to the generation of a 'metaphysics of nature' from the lessons about *a priori* nature. Cf. A841/B869, and his letter to Mendelssohn of 16 August 1783, where the writing of his moral philosophy is mentioned in parallel with the plan for a metaphysics (C 203, Ak. 10:346). The *Groundwork* itself is of course far from a critique, but rather an inquiry into the first principles of the metaphysics of morals.
 20. 'Sense' is used here to mean 'sensibility', that is, empirical intuition, as

often in Kant. The distinction between the wider use of the term ('sense' as in 'meaning') and merely empirical sensibility should be apparent in what follows. As suggested in the Introduction, the overdetermination of the word *Sinn* is important precisely in staking out the limits of the expression or realisation of concepts and Ideas.

21. Ameriks, *Kant's Theory of Mind*, 2nd edition (Oxford: Clarendon, 2000), pp. 211, 214. The reading of transcendental freedom in the next few pages is indebted to Ameriks' reading, specifically in the sixth chapter, entitled 'Independence', pp. 189–233. For a critique by Ameriks of another popular reading of Kant on freedom, see his review of Henry Allison's *Idealism and Freedom* in *Philosophy and Phenomenological Research* LIX, 3, 1999.
22. Kant is so convinced of the importance of Ideas, both rational and aesthetic, that he grants them a deduction, even though he is himself unsure of whether a deduction of freedom is possible, on which he holds their importance to depend. Deleuze's theory of Ideas is an implicit attempt to resolve this paradox by explaining the intrinsic importance of Ideas on their own terms.
23. See Iain Mackenzie's discussion of Kant's critique of indifferentism in *The Idea of Pure Critique* (London: Continuum, 2004), pp. 1–14.
24. Again, this shift in the notion of interest is not mentioned by Deleuze in his account of interests. Deleuze in fact talks of reason's 'positing' of ends and interests (KCP 2), which is an idea that Kant only explicitly affirms in the *Opus posthumum*. Deleuze does indeed mention the latter work in connection with the notion of 'essential ends' (ibid. 1), but could be charged with conflating different notions in Kant. I have attempted to separate out these notions.
25. This latter task of understanding the nature of the unity of reason promised in the passage from the *Groundwork* is essential to understanding post-Kantianism and Hegel's resolution of Kant's problematic. Teleology will remain the key: can the unity of reason serve as a *ground* or is it rather an ideal, or *end*? If Hegel claims that it can in some sense be both, how does he obtain this resolution? In 'Transcendental Arguments, Reason and Scepticism: Contemporary Debates and the Origins of Post-Kantianism', Paul Franks discusses Reinhold's and Fichte's reorientation of this question, in relation to this passage in Kant.
26. A similar account is perhaps at the heart of the famous footnote to the preface of the *Metaphysical Foundations of Natural Science* (also 1783) where Kant claims to be able to overcome the problems of the Transcendental Deduction by proceeding 'almost by a single conclusion from the precisely determined definition of a judgment in general' (in Kant, *Philosophy of Material Nature*, Indianapolis, IN Hackett, 1985, Ak. 4:475).

27. L. W. Beck, 'Toward a Meta-Critique of Pure Reason' in *Essays on Kant and Hume* (New Haven, CT: Yale University Press, 1978), and G. J. Agich, 'L. W. Beck's Proposal of Meta-Critique and the 'Critique of Judgment'', *Kant-Studien*, 74, 1983.
28. Beck, 'Toward a Metacritique', p. 33.
29. Ibid., p. 32.
30. Ibid., p. 35.
31. Ibid., pp. 31–2.
32. G. J. Agich, 'L. W. Beck's Proposal of Meta-Critique', pp. 265–6.
33. Ibid., pp. 268–9.
34. Ibid., p. 266.
35. He nonetheless claims that there is an 'intellectual interest in the beautiful'; CJ # 42. Deleuze calls this 'a third interest of reason' (KCP 54).
36. He does not elaborate upon the apparent identity of this discussion of reflection with that of the Concepts of Reflection chapter in the first *Critique* (CPR A262 B318).
37. Agich, 'L. W. Beck's Proposal of Meta-Critique', p. 266.
38. Cf. Kant's remarks in his letter to Garve and in the preface to the *Metaphysical Foundations of Natural Science*, cited above.
39. Cf. Patricia Kitcher, 'Kant's Cognitive Self', in P. Kitcher (ed), *Kant's Critique of Pure Reason: Critical Essays* (Lanham, MD: Rowman & Littlefield, 1998), p. 66.
40. P. F. Strawson, *The Bounds of Sense: An Essay on Kant's Critique of Pure Reason* (London: Methuen, 1966), p. 32; cf. p. 97.
41. Dieter Henrich, 'The Unity of Subjectivity' [1955] in *The Unity of Reason: Essays on Kant's Philosophy* (Cambridge MA: Harvard University Press, 1994), pp. 22ff. Henrich quotes the *Critique of Judgment*: 'It is quite easy to establish, and has in fact been realised for some time, that this attempt to bring unity into that diversity of faculties, though otherwise undertaken in the genuine philosophical spirit, is futile' (CJ 394).
42. Henrich, 'Unity of Subjectivity', p. 30.
43. Ibid., p. 33.
44. Ibid., p. 31.
45. 'What we know of them are always empirical derivations, such as attention or reproduction for imagination or the "affection of the empirical sense" through objects "as appearances" for sensibility. The transcendental cognitive functions are already presupposed in each cognition, including that of the empirical realisation of knowledge' (ibid., p. 36).
46. Ibid., p. 37.
47. Ibid., p. 39.
48. Henrich claims that while imagination has 'merely subjective significance', sensibility and understanding are 'sources of objective contents of knowledge'. They 'contribute to every instance of knowledge of a

specific content, whereas imagination has to be presupposed only for the *coming about* of knowledge' (ibid., pp. 38–9). But such a view cannot be true. No sensible intuition could have form or meaning without the syntheses of the imagination and its schematic processes. Henrich's application of the term 'objective' to sensibility, outside of the account of 'relation to *Objecte*', is un-Kantian, and presupposes what I would call a 'materialist presupposition' about the appropriateness of adequately determining *Gegenstände* through sensibility. But surely for Kant, as an ex-Leibnizian, both sensibility and the imagination *could* be equally inadequate ways of comprehending *Gegenstände* (despite being demonstrated as adequate for *Objecte*).

49. Ibid., p. 33.
50. Henrich's general argument here is associated with his famous criticism of the 'reflection theory' of self-consciousness. In his essay 'The Concept of Moral Insight and Kant's Doctrine of the Fact of Reason' (in *The Unity of Reason*, chapter 2) Henrich argues that the rationality of the practical agent cannot be grounded in any further transcendental reflection, but must be presupposed as a brute fact, from which conditions of possibility may then be derived. In 'Identity and Objectivity' (in *The Unity of Reason*), his argument finally turns on the necessity for a Cartesian capacity of apperception which must be presupposed as given in order for the Transcendental Deduction to work. There Henrich's aim is to confute the Strawsonian Idea of a Deduction as an *analysis* of the 'concept' of experience, such an analysis being open to sceptical objections as to its meaning and its necessity. Henrich suggests that the presupposition of a judgemental *capacity* or *faculty* for self-consciousness as the basis for the function of the understanding, a capacity which is indubitable for any thinking subject, moves towards bypassing sceptical objections on this front.
51. Ralf Meerbote, 'Deleuze on the Systematic Unity of the Critical Philosophy' (*Kant-Studien* 77, 1986): 349.
52. Deleuze cites another example of genesis that is somewhat submerged in *Critique of Judgment*: the genesis of the sense of the beautiful. Beauty is provoked by a harmony between objective forms and the subjective harmony of the faculties is united; the *a prioricity* of this synthetic relation between objective and subjective can be secured by means of a *deduction*, which is what Kant proceeds to do. However, Deleuze notes that Kant *also* describes how beauty is related synthetically with an intellectual, rational interest in the beautiful for the sake of morality. He then claims that 'the interest with which [the sense of the beautiful] were united might serve as a principle for a genesis of the "communicability" or universality of this pleasure' (KCP 52ff.)
53. However, an interesting remark in the first introduction to the *Critique of Judgment* gestures towards a possible development of the

possibilities just sketched out. We find Kant in the process of criticising the *Schwärmerei* conjured up by those who let their imagination wander too far from its proper use. It is essential, he says, to warn against ‘empty and fanciful desires’, which are nourished by novels and ‘mystical representations, similar to novels, of superhuman perfections and fanatical bliss’ (CJ First Intro 231). However, he goes on to say that it is an important problem for anthropology ‘to investigate why it is that nature has given us the predisposition to such fruitless expenditure of our forces as [we see in] empty wishes and longings (which certainly play a large role in human life).’ Although Kant has said that this is a task for anthropology, he then goes on to make a teleological judgement about the purpose of these longings which has a resonance beyond the empirical sphere. He claims that the wisdom of nature is manifest in the emptiness of these longings, because if we had to assure ourselves that the objects of our desire were attainable before we actually let ourselves desire it, ‘our forces would presumably remain unused’. Hence the very recklessness of desire is a condition for the possibility of following a desire and lending force to achieve it. Kant then says, in an echo of Spinoza’s dictum that we do not yet *know* what a body can *do*, ‘for we usually do not come to know what forces we have except by trying them out’. Kant then provides a suggestion, and no more, for the implication this has for his theory of faculties: ‘Nature has bound up the determination of forces with the representation of objects even before we have knowledge of our faculties, which are often produced in the first place through this striving, which seems like an empty wish to the mind’ (my translation). Although Deleuze never refers to this passage, it does foreshadow the notion of transcendental empiricism. This passage is indeed pregnant with future, as the notion that striving has primacy over the faculties and is in some sense their internal, genetic form points towards Fichte and Schelling as well. However, one can instead emphasise the way in which, in straining at the limits of the Kantian system, this passage does not primarily point towards a post-Kantian rearticulation of that system, but gestures towards a reading of Kant’s own metacritical reasoning that displaces reason from its hierarchy. Kant says that the exercise of longing produces the faculty in the first place. A desire produces a new capacity, or faculty, to do something. Does this mean that we have to pose a primacy of inchoate desire at the heart of the faculties? Or is Kant pointing towards the necessity for a transcendent exercise of each faculty, prior to its empirical deployment?

54. Michel Foucault, *The Order of Things* (London: Routledge, 1970), pp. 318ff.
55. In his 1963 article ‘The Idea of Genesis in Kant’s Aesthetics’, Deleuze

writes 'If one considers that Maïmon's *Transcendental Philosophy* was published in 1790, it must be recognised that Kant, in part, foresaw the objection of his disciples. The first two *Critiques* invoked facts, searched for the conditions of these facts, and found them in faculties that were already formed. They refer themselves to a genesis that they are incapable of assuring for themselves. But in the *Critique of Aesthetic Judgment*, Kant poses the problem of the genesis of the faculties in their primary free accord. He discovers an ultimate foundation, which is lacking in the other *Critiques*. Critique in general ceases to be a simple *conditioning*, to become a transcendental Formation, a transcendental Culture, a transcendental Genesis' (DI 61).

56. B 28. In Bergson, experience is a composite of perception and recollection, and the philosopher must separate these two elements and follow them in their 'ideal' state beyond experience.
57. It is worth pointing out here that *exercice transcendant* is sometimes incorrectly rendered in the English edition of *Difference and Repetition* as 'transcendental exercise', thus omitting the sense in which Deleuze is bending the Kantian notion of 'transcendent use' or exercise to his own purposes. Wherever one reads 'transcendental exercise' in the English, one should read 'transcendent exercise'.
58. A passage of Nietzsche's comes to mind, on 'the misunderstanding of passion and reason, as if the latter were an independent entity and not a system of various passions and desires; as if every passion did not possess its quantum of reason' (*The Will to Power* # 387). This famous passage betrays a circularity that seems relevant here: reason is analysed into a set of passions that are then defined as being guided in turn by reason.
59. 'Ideas . . . [do not] refer to a particular faculty. Ideas occur throughout the faculties and concern them all. According to the place and the existence of a faculty determined as such, they render possible both the differential object and the transcendent exercise of that faculty' (DR 193/249–50).
60. F. W. J. Schelling, *On the History of Modern Philosophy*, tr. A. Bowie (Cambridge: Cambridge University Press, 1994, p.109; *Sämmtliche Werke* [SW] ed. K. F. A. Schelling (Stuttgart, 1856–61), vol. 10 p. 93.
61. For a discussion of Schelling's idea of a 'transcendental past', see Dale E. Snow, *Schelling and the End of Idealism* (Albany, NY: SUNY, 1996), pp. 125–6.
62. Schelling, *System of Transcendental Idealism*, tr. P. Heath (Charlottesville: University Press of Virginia, 1978), p. 119; SW 3, pp. 486–7.
63. Schelling, *The Ages of the World*, 1815 Draft, tr. J. M. Wirth (Albany, NY: SUNY, 2000), p. xxxv; SW 8, p. 199.
64. In the *Historical-critical Introduction to the Philosophy of Mythology*,

- Schelling argues that mythological consciousness appears as an awareness of a 'vital', and 'numinous' force; according to Beach, 'the first Potency in its initial mode appears as a "magical power" encompassing infinite realms of possibility in amorphous guise' (Edward A. Beach, *The Potencies of God(s)*, Albany, NY: SUNY, 1994, p. 121). With the appearance of this 'vital spark', *mana*, or numinous energy, the first priests might have set about generating mental structure through the techniques Deleuze calls *mathesis*.
65. Schelling, *The Grounding of Positive Philosophy*, trans. B. Matthews, 79. This volume contains a chapter on 'Metaphysical Empiricism' (pp. 171–91).
 66. Beach, *The Potencies of God(s)*, p. 148.
 67. See Chapter 4.4 below on Deleuze's relation to Heideggerian ontology.
 68. Beach, *The Potences of God(s)*, p. 148.
 69. For penetrating accounts of Schelling's notion of metaphysical empiricism, see Beach, *The Potencies of God(s)*, pp. 147–62, and Alan White, *Schelling: An Introduction to the System of Freedom*, pp. 161–9. This latter work is an invaluable English-language account of Schelling's philosophy and its Kantian context.
 70. Schelling, *Historical-critical Introduction to the Philosophy of Mythology* [1842], tr. M. Richey and M. Zisselsberger (Albany, NY: SUNY, 2007), p. 89, SW 11, p. 125.
 71. Schelling, *On the History of Modern Philosophy*, 109, SW 10: 93.
 72. This, in extreme abstraction, is the structure that governs much of the larger argument of Heidegger's *Being and Time*. But from the point of view I am developing here, death would be an example, among others, of the problematic structure of an idea. Death is an idea because it is a future physical event that cannot *in principle* be experienced (not just because it is in the future), but analogously, *birth* is a past physical event that too cannot *in principle* be experienced (not just because it is in the past).
 73. On Toynbee's universal history, see my article 'Becoming against History: Deleuze, Toynbee and Vitalist Historiography', in the online journal, *Parrhesia*, vol. 4, 2008.
 74. Deleuze's synthesis of Leibnizianism with themes developed from Kant's third *Critique* may bring out a potential latent in the *Critique of Judgment* itself, if we are to believe Jean Hyppolite, who calls it 'a Leibnizianism of immanence'; *Genesis and Structure of Hegel's Phenomenology of Spirit* [1946] tr. S. Cherniak and J. Heckman (Evanston, IL: Northwestern University Press, 1974), p. 128.

The Metaphysical Origins of Kantianism

In this chapter we return to Kant's origins in metaphysics in order to attempt to reactivate the real lines of tension between metaphysical and properly transcendental thought. In the main body of the chapter an assessment is given of the character of Kant's break with Leibniz. It has already been argued that Kant's critical project cannot be separated from metacritical issues, which in turn find vexed outlets in teleological issues. Now the claim will be that Kant's critical turn must be understood in relation to its transformation of Leibnizian rationalism. This claim will be gradually developed (and restricted) further throughout the book. Kant's ideas about the distinction between logic and reality are shown to originate in Leibnizian rationalism, while giving rise to a new conception of the 'object', which will form the centre of the new critical philosophy. In the following chapter, we will see how this new conception in turn results in a displacement of Leibnizian ideas about teleology and harmony to the 'outer limits' of Kant's philosophy, where we encounter again the difficulties of distinguishing critique from metaphysics, and critique from metacritique.

Kant's philosophy has an intimate relation with teleology throughout all of its phases. Bar his work on Spinoza, Deleuze's works on the history of philosophy – on Hume, Leibniz, Kant – are also characterised by the attention they give to teleology and the question of 'ends' or 'purposes'. Usually, Leibniz is presented as the rationalist who upholds teleology, in the form of the pre-established harmony, while Hume is his sceptical foe, with Kant emerging out of the profound clash between these two outlooks. We have already introduced suggestions as to how Kant rests some of the crucial claims for a self-critique of reason upon teleological questioning. But Deleuze also finds in Hume an importance accorded not just to teleology, but even to the principle of the pre-established harmony. While the latter is not mentioned in the *Treatise*, it does appear at a crucial juncture in the *Enquiry*, and it is this moment that is exploited by Deleuze in his 'teleologisation' of modern philosophy. It comes about as

Hume is engaged in justifying the claim that the force of custom is sufficient for the ‘correspondence’ of our thoughts and conceptions with nature. Both Hume and Leibniz are sensitive to the problems of justifying the concept of causality. This is in part due to the conjunction of available theories of causality in the eighteenth century: the notion that now strikes us as the most sensible approach to causality, that finite substances are responsible for the changes they cause in other substances (then called the theory of physical influx), was at the time the least popular.¹ This was because the only way available to conceive the idea that a substance with a set of properties caused a change in another substance was through the explanation that there was a *transmission* of properties from the first to the second, which was held to be inconceivable. Therefore, the notions of occasionalism² and pre-established harmony became popular among philosophers as elaborate avoidances of physical influx.³ Both Leibniz and Hume appealed to a form of *noncausal correspondence* between substances: the reason for the order between elements or substances was to be found instead outside the system of physical changes. In the case of Leibniz, the order or harmony found in the physical world is a result of God’s selection of independent ‘programmes’ or series⁴ that are compatible when realised together. Hume’s philosophy can also be seen to arise from the failure of the physical influx theory: he can find no *evidence* from the senses of any ‘transmission’ of properties, given that all the senses provide us with are distinct impressions. Given a lack of objective ground for the order found in the world, Hume turns to custom, and, ultimately, claims Deleuze in *Empiricism and Subjectivity*, to the notion of a pre-established harmony).⁵ In the absence of a ground for sufficiency internal to the notion of custom, Hume claims that we find ‘a kind of pre-established harmony between the course of nature and the succession of our ideas’.⁶ In ‘What Is Grounding?’, presented three years after his 1953 book on Hume, Deleuze remarks bluntly that ‘this response of Hume was coherent, but it does not teach us anything and remains disquieting on the part of an author who attacks the idea of God’ (WG 5).

One of Kant’s most celebrated moves in the *Critique of Pure Reason* amounts to the construction of an abstract formalisation of the problem facing notions such as causality in the eighteenth century: the fourfold distinction of analytic/synthetic and *a priori/a posteriori*.⁷ The former couple concern two general types of connection in a judgement, while the latter concerns the modality of such a

connection – its necessity or contingency – in relation to experience. Thus, whereas an analytic connection contains its reason solely in the logical explication of the presupposed meaning of a concept, a synthetic connection must involve an *extralogical* reason. The concept of a causal relation must be synthetic: Leibniz, Kant and Hume all agree on this, if not in terminology. Furthermore, they agree in principle that the problem about causality concerns connections that *should be*, if they are to exist at all, *a priori*. Kant's notion of the synthetic *a priori* simply *names* a problem faced by eighteenth-century philosophy – that of how to account for any possible nonlogical *a priori* connections. How is one to synthesise *a priori* two or more elements, whether they be Humean sensations, or Leibnizian perceptions? The problem of *a priori* synthesis is identical to the problem of grounding. 'Hume foresaw the problem of grounding; he already poses the question 'by what right' (*quid juris*) . . . By what right can one make an inference from the past to the future?' (WG 4); and with his approach to the logic of contingent truths, Leibniz revolves around the same problem. Kant's move, on the basis of his formalisation of the problem, is to generate a properly 'transcendental' teleology, in which kinds of cognitive *claim* are distinguished from each other and related to each other within an internal, self-justifying hierarchy. Merely 'external' natural teleology, to be sure, died with Aristotle; nature itself does not possess value in itself, only in relation to a set of ends that are proven transcendently to be necessary for all finite beings.

Almost all of Deleuze's works up to *Difference and Repetition* affirm purposiveness as the final tribunal for the coherence of a system. This move rests on an implicit diagnosis of the deep structural problem named by the synthetic *a priori* that runs through modern philosophy. However, in Deleuze's major work he finally appears to lift away the structure of purposiveness. All we have is a complex, immanent structure of differences 'repeating' themselves in various *a priori* forms of synthesis. Nevertheless, 'a secret subject, the real subject of repetition' must be found (DR 23/36); time itself must be understood in terms of the notion of repetition, thus allowing us to think 'the final end of time' (ibid. 94/125).⁸ We will be able to chart Deleuze's complex attitude towards teleology as we survey certain ontotheological and teleological moves made by Leibniz, Spinoza and the early Kant. Deleuze can be seen as actualising a hidden potential concealed in the meeting ground of these rationalist philosophies.

1 *The Rationalist Background: Leibniz and Spinoza on God and Reality*

The very title of Kant's 1756 work 'Physical Monadology' suggests a tension that will reverberate through Kant's attempts to build a new philosophy. Kant's attempt to physicalise Leibniz's immaterial monads arises out of dissatisfaction with what was seen among scientifically oriented Wolffians as an unacceptable conclusion of Leibniz's rationalism: that substances could not interact. Kant breaks from Leibniz in three important ways.

First, as we have just indicated, the particular conjuncture of theories of causality in the eighteenth century was a fundamental condition for Kant's theory of the synthetic *a priori*. In his (so-called) pre-critical writings, Kant attempts to find a reconciliation between the theory of physical influx and harmony theory. As we will see, he rejects the notion that there must be a transmission of properties in causality, but states that substances can interact *as forces* under general principles of succession and coexistence that find their final ground in God.

Second, Kant's moves concerning change in the physical world imply a renovation of Leibniz's principle of sufficient reason. Kant's insistence, right from his earliest philosophical writings, that the principle of sufficient reason was a fundamentally different kind of principle to the logical principle of identity, and involves a fundamentally different form of differentiation, is one of the main motors of what will become the critical philosophy. In this respect, it is misleading to insist on bracketing off Kant's early writings as pre-critical. Kant's critical philosophy cannot be fully understood without bearing in mind his early work on the principle of sufficient reason.⁹

Third, Kant's investigation into the nature and limits of the principle of sufficient reason as an extralogical 'real' principle in Leibnizian philosophy intersects with and is crucially constrained by ontotheological issues. Kant's work on sufficient reason is mediated through his important development of a Leibnizian modal version of the ontological proof for the existence of God, which retains a problematic presence throughout Kant's works. However, to understand the value of Kant's argument it will be necessary first to explore some difficulties in the rationalist ontotheological background. We will see shortly that Leibniz's version of the modal proof was first developed in close collaboration with Spinoza, and Leibniz's retraction of crucial Spinozist elements continues to play a

role in Kant's treatment. As well as wishing to present historical suggestions about the importance of this ontotheological argument, the aim is to present the structure at work behind this argument for the existence of God in a strong form, in order to provide a distinctive philosophical contrast to Kant's later critical developments. It will become clear that there is another dimension to this treatment, as Deleuze returns to this modal proof in Leibniz and Spinoza, in order to pursue 'the positing of Being identical to difference'.¹⁰ Hence the assessment of its validity in general, and in particular in relation to Kant's later writings, promises to provide an interesting viewpoint on the relation of metaphysics and critique that extends into the present day. Deleuze returns to this proof for good reasons and that Kant's reasons for turning away from it are flawed. Deleuze's own synthesis of Leibniz and Kant revolves around the redevelopment of this suppressed ontotheological dimension in Kant.

I THE LIMITS OF LOGIC IN LEIBNIZ

Leibniz was led to the notion of pre-established harmony by a cluster of motives. First, the paradox of the interaction of bodies and minds had been a particularly vexed issue since Descartes's wranglings with the pineal gland. However, given the problems with the notion of physical influx, mind-body interaction can be seen as part of a more general problem of substance-substance interaction.¹¹ For Leibniz, the problem was exacerbated by the notion that physical interaction would seem to be impossible between two bodies due to their actually infinite divisibility.

Due to these problems with physical interaction, Leibniz, unlike Descartes, could not move from the apriority of mathematics, logic and geometry to their physical instantiation in mechanistic principles. How then could he set about applying these *a priori* truths to the actual world? With Leibniz a problem that was to haunt Kant assumes its elemental form: what is the relation between logic and nonlogic, between *logic* and *reality*? What is the precise way to draw the *limitations of logic*? As we will see later, what 'logic' denotes can more generally be said to be anything that is *a priori* available to the mind, and implies no decisions about what there really is. This problem occupies the early Kant and even persists through the *Critique of Pure Reason*; Leibniz's attempt to draw the distinction will be determining for Kant.

For Leibniz, there is one principle that is fundamental for rational

thought in general: the principle of identity, or noncontradiction. Through logical *analysis* we can discover the truth about some concept by simply following the law of contradiction. The principle has significance for metaphysics: all entities and their relations, both ideal and real, have to be *possible*, that is, not self-contradictory; even God himself is subject to this rule. Leibniz is not prepared to allot this principle a merely formal validity, as Kant was to do. Nevertheless, Leibniz recognises that most analytic truths have to be merely conditional truths, dependent on the validity of the definitions involved. We operate with merely *nominal definitions* of things, while only hoping to generate *real definitions*. A real definition must *demonstrate* the possibility of something.¹²

There are indeed certain truths that are true by definition and are not merely conditionally true. First, there are logical axioms that derive from the principle of noncontradiction. But are there other kinds of truths that are nonlogical but metaphysical or *real*, yet which are nonetheless self-evident? Leibniz is strict in ruling out as self-evident certain notions that have been taken as such by previous philosophers; for instance, he denies the self-evidence of Descartes's *cogito*.¹³

Leibniz saw that 'real' or physical truths were different in kind to logical truths: 'in order to proceed from mathematics to natural philosophy, another principle is required . . . I mean the principle of sufficient reason'.¹⁴ Truths which have no purely internal *necessity* and thus involve some degree of contingency, nevertheless require a *sufficient* reason for their existence and nature. Although for Leibniz the principle of sufficient reason is formally equivalent to the law of ground and consequent, the notion of 'sufficiency' is by no means identical with causal grounds. Given the problems mentioned concerning causality, Leibniz could not simply claim that the principle of sufficient reason causally instantiates logical relations in the actual world. To do so would be to equate *ratio* with *causa* in a way that would beg the question. As we will see, the principle of sufficient reason will in turn be grounded through another principle, which is expressed through the notion of pre-established harmony: the *principle of the best*. The distribution of substances in the world will be based on their possible compatibility with each other; everything will have its reason because we live in the best of all possible worlds. Hence the apparent interaction of substances is rather their mutual harmonic functioning.

However, this notion of 'reality', although crucial to understanding

how the move is made out of mere analysis,¹⁵ is in certain aspects opaque. Leibniz had insisted on keeping the principles of identity and sufficient reason separate; ‘all analytic propositions are true’ did not entail that ‘all true propositions are analytic’ because most true propositions are contingent and concern ‘reality’. But he cannot simply appeal to some brute fact or apprehension of physical reality and derive its principle from there. Surely Leibniz, who (as Kant said) ‘intellectualised appearances’, can appeal less than any other philosopher to a pre-given distinction between logic and reality. Even if Kant was wrong about this ‘intellectualisation’ in Leibniz, surely the latter still needs some internal, metaphysical account of the relation of logical and real truths?

There is one metaphysical truth that is necessary and for which it is possible to provide a real definition, but which must also be real, and that is the existence of God. The status of this truth in relation to the principle of sufficient reason is crucially important, but quite problematic. For, on the one hand, Leibniz claims that the ontological proof for existence of God grounds the principle of sufficient reason, but, on the other hand, certain aspects of his arguments for God’s existence depend in turn on that principle.¹⁶

So it will be necessary to isolate the kernel of the ontological argument in order to evaluate the validity of the principle of sufficient reason. It will turn out that Leibniz’s turn to an ontological and teleological view of sufficient reason can be seen as a result of his turning away at a crucial moment from Spinoza’s ontological proof. This topic will prove to be key in the parallel evaluation of Kant’s move away from Leibniz.

II GOD, PERFECTION AND REALITY IN LEIBNIZ

The ontological argument is usually presented as follows: (1) God is by definition an absolutely perfect being; (2) Existence is a perfection; (3) Therefore, God exists. In Leibniz, some of these terms gain quite specific definitions, in particular the two key terms, perfection and existence. While the concept of perfection is often taken as a merely archaic element in the ontological proof, the use of the concept of existence is usually seen to be the important element at work in the proof, on which hangs its success or failure. However, a closer examination of Leibniz’s and Spinoza’s actual proofs shows that the reverse of this picture holds.

In the *Monadology* the notion of *perfection* is defined by Leibniz

as ‘nothing but the quantity of positive reality taken strictly, when we put aside the limits or bounds in the things which are limited’,¹⁷ while in 1677 he states that ‘*perfection* is degree or quantity of reality or essence’.¹⁸ While both definitions equate perfection with ‘reality’, the first specifies that reality is to be conceived here as positive, that is, unlimited or without negation. This notion of perfection is also affirmed by Spinoza, who says ‘by reality and perfection I understand the same thing’ (E2D6). Thus, the first premise of the ontological argument for Leibniz concerns a being that is comprised, as absolute, of all unlimited reality. It is not yet stated how reality is to be internally conceived, for instance, whether it is plural or monistic: it could well be plural, as all that is required is that the realities in question would not in any way limit each other.

One of Kant’s first innovations is his argument against the ontological proof; his criticism first appears in 1763 in *The Only Possible Argument in Support of a Demonstration for the Existence of God* and remains in essence unchanged in its later formulation in the *Critique of Pure Reason* (TP 117ff., Ak. 2:72; CPR A600/B628ff.). Kant argues that the ontological proof fails because existence is not a perfection, that is a real predicate. It should be noted straightaway that in the argument above, perfection is not simply equivalent with ‘real predicate’; the reality concerned is ontologically quite specific, being unlimited. However, his criticism remains relevant as it concerns the special status of existence itself. The concept of existence remains external to any *definition* of a thing, whether unlimited or limited, as that thing remains the same in definition (or in its predicates) whether existence is attributed to it or not.¹⁹ For Kant concepts merely concern possible things; a concept tells us nothing of its instantiation. Concepts are collective unities of predicates which are only contingently related to things (TP 118, Ak. 2:72–3). From the fact that the concept of something tells nothing of its existence, Kant infers that existence is not a predicate like any other. The ‘is’ of predication should be separated from the ‘is’ of existence, which Kant calls ‘positing’.

However, if we turn to a text of Leibniz’s from circa 1677, we find that he is already fully aware of such a potential objection to predicating existence of God: ‘if existence were anything other than what is demanded by essence (*essentiae exigentia*), it would follow that it itself would have a certain essence, or would add something new to things’.²⁰ So what is the true nature of Leibniz’s argument concerning existence?

In the text in question, his argument does not look promising. He claims that ‘unless in the very nature of essence there were some inclination to exist, nothing would exist’, and more oddly, that ‘*everything possible demands that it should exist*’ (ibid.). However, there is something deeper going on in the text, which is suggested by the introduction of the concept of possibility in the second proposition. But it should first be noted that Leibniz at least eludes for the moment Kant’s claim that the ontological argument treats existence as simply *another perfection* to be added to the other perfections in God. Rather, the notion that existence is a perfection seems to mean here that existence is included in the concept of perfection itself. If ‘*perfection* is . . . quantity of essence’, existence is ‘*essentiae exigentia*’, a demand of the essence.²¹ Thus the focus of the argument shifts back to the notion of perfection, and Kant’s choice to interpret perfections as ‘real predicates’ now becomes relevant.

The first premise essentially *names* God as the collection of all unlimited, positive realities. Whatever is the sum of all perfections is to be called God. But now Leibniz is claiming that realities or essences, of their nature, incline, or tend towards, existence. This is peculiar as it seems *almost* to state that existence is *equivalent to* essence, that essence essentially exists. But what can this ‘almost’ be? To answer this we have to turn to an argument that Leibniz thought was essential to the success of the ontological argument. Famously, Leibniz declares that the ontological argument

is not fallacious, but it is an incomplete demonstration which assumes something which should also be proved in order to render the argument mathematically evident. The point is that it is tacitly assumed that this idea of a wholly great or wholly perfect being is possible and does not imply a contradiction. Even that remark enables us to prove something, namely that *If God is possible he exists* – a privilege which only the Divinity possesses.²²

How does Leibniz prove the possibility of the concept of God? The answer is surprising, for it shows that this proof, which is usually presented as if it were a preliminary argument to the ontological proof, is actually *part* of it. Leibniz’s main argument turns out to be an extension of the first premise of the ontological proof, and concerns the explication of the notion of unlimited quantities of reality. He argues: if a perfection is a simple, positive property, then any plurality of perfections are compatible among themselves, as they involve no negation. As they coexist perfectly consistently with each other, a being of absolute perfection is therefore possible.²³

This argument is usually referred to as the ‘modal proof’, but what exactly is the role of modality here? Does modality simply refer to the fact that the proof shows the *logical possibility* of God, or to the fact that some form of modality – of possibility or necessity is intrinsic to the proof itself? We have seen that Leibniz suggests that ‘everything possible demands that it should exist’, but in the argument as presented there is as yet no use of the notion of possibility. The set of unlimited, perfect realities are simply presented as compatible because of their internal unlimitedness. Leibniz does not yet refer to ‘all possible perfections’, nor does the notion that the perfections are compatible yet refer to possibility.

In fact, the issue of modality at this point in Leibniz’s argument is very thorny, and its solution involves locating the precise point of encounter between Leibniz and Spinoza. This encounter can even be historically located, to the day. For on his visit to the Hague in 1676, Leibniz presented Spinoza with a version of his ‘modal proof’ for God,²⁴ which on the following day, he altered in crucial respects by explicitly bringing out its modal character. What must have happened on that fateful night, after his conversation with Spinoza? We will speculate that although initially he presented Spinoza with a proof that was completely in line with the latter’s thinking,²⁵ and perhaps even improved upon it, Leibniz’s reservations on the following day mark a crucial moment in the history of rationalism, which will have repercussions on the genesis of Kantianism. But first we should present Spinoza’s ontological proof, in order to see why Leibniz may have retreated from it.

III GOD, PERFECTION AND REALITY IN SPINOZA

The first few propositions of the *Ethics* involve nominal definitions of substance and attribute (D3 and D4), and they are largely accepted from tradition, although substance is given a particularly stringent definition. These first propositions aim to demonstrate that substances having different attributes must have nothing in common with each other, because a substance by definition is conceived through itself. An attribute is our way of distinguishing a substance from another. Each substance must be conceived as having a primary attribute, without which it would simply be another substance, or nothing at all. Each attribute allows us to perceive its substance according to its particular essence.²⁶ If an attribute is ‘conceived through itself and in itself’, then it is not referred to anything else – it is ‘infinite in its own kind’.²⁷

When we differentiate things, when we make a distinction between things, the distinction must either be based upon an attribute or a mode of the substance. But a substantial distinction, a distinction that concerns substances themselves, cannot be modal, because then we would be distinguishing a substance by its modes, and substance is prior in nature to its modes (E1P1). Therefore it must be distinguished by attributes. Spinoza concludes that there cannot be two substances sharing the same nature. It follows that no substance can produce another, because a cause must share something in common with its effect, and no two substances share the same attribute.²⁸

The product of these initial arguments is the bare notion of a plurality of substances of one attribute each, each of which has nothing to do with the other. What it is essential to see is that it would be incoherent to introduce a unifying substance ‘behind’ all of these attributes. Each attribute remains just that – a distributive ‘each’, and it is impossible to attribute sense to a collective totality – an ‘all’ – of attributes at this point. Spinoza will argue shortly that there are infinite attributes, i.e. an *absolute* infinity comprised of infinite attributes each infinite in its kind. But for the moment we have a pure disparity of attributes. As Deleuze points out at length, the product of these arguments is the construction of a rigorous use of the *real distinction* in metaphysics at the exclusion of the *numerical distinction*. A numerical distinction between attributes would be modal, or finite – it would presuppose a *division* between substances that *share* something in common. And what would be in common would presumably be some kind of eminent substance. Hence the notion of substance can only properly be articulated through pure real distinction.²⁹

Deleuze’s interpretation of the second step of Spinoza’s proof is closely related to those of Edwin Curley and Martial Gueroult.³⁰ As we have seen, the first step of the real definition of God involves the construction of a plurality of substances with one attribute each. If a numerical distinction can never be real, so, says Deleuze, can a real distinction never be numerical. The attributes are conceived through themselves, as infinitely self-determined. If each attribute is unlimited (or infinite) then it is really distinct; it expresses its own affirmative essence, it is not in a negative relation with anything other. But we said that this implied that it cannot be produced. But this, for Spinoza, is enough to prove its existence, as he states in an argument that uses the concept of perfection in an identical manner to Leibniz:

Whatever perfection substance has is not owed to any external cause. So its existence must follow from its nature alone; hence existence is nothing but its essence. Perfection, therefore, does not take away the existence of a thing, but on the contrary asserts it. (E1P11)

Elsewhere Spinoza states that ‘when the definition [of an uncreated being] has been given, there must be no room for the question ‘Does it exist?’³¹ The thought of the nonexistence, or negation, of these perfections is secondary to their internally necessary existence, as negation must involve limitation. Negating is ontologically dependent on positing.³² An Hegelian objection to this can arise, to the effect that positing too is not possible without negation, as the positing of something *as* something entails its negative relation to other things, for it would not be possible to identify it without such a relation. But the thought of really distinct attributes is consistent without yet requiring any identification of what they are;³³ and if this is so, then the positivity of the attributes, as infinite in their own kind, can, and indeed must be thought without negation.

As Curley puts it, ‘if each attribute exists in this way, then its existence is necessary. But if the existence of *each* of the attributes is necessary, then it is not possible that one of them should exist without the others’.³⁴ The very independence of the attributes implies that each of the others exists. However, there is a further twist in this explanation of Spinoza’s proof, which is particularly evident in Deleuze’s reading. For in seeking to characterise the coexistence of the attributes, Deleuze in fact presents Leibniz’s version of the proof, silently implying that Leibniz has presented a stronger version of the Spinozist proof:

it is [the] very disparity [of the attributes] that assures their compatibility (the impossibility of their contradiction) . . . In the attributes we reach prime and substantial elements, irreducible notions of unique substance. There appears the idea of a logical constitution of substance, a ‘composition’ in which there is nothing physical. The irreducibility of the attributes not only proves, but constitutes the nonimpossibility of God as unique substance with all attributes. (EPS 78–9)

Hence, the real distinction of attributes cannot be conceived as being a plurality of attributes *belonging* to *one* substance, in the sense that an eminent substance would *have* these attributes. It is rather that the real distinction of attributes, as infinite in kind, are affirmed as such of the same substance, which is now taken as absolutely infinite.³⁵ The attributes are *univocally* affirmed – each attribute has

the same status; it is not secondary to a higher genus, and *it is their univocal affirmation which constitutes their status as substance*.³⁶ We are now a long way away from substance as *hypokeimenon*, or what Locke called the ‘I know not what’ that underlays a thing’s properties. Spinozist substance must be conceived as *concrete* from the start: ‘When substance is absolutely infinite, when it has an infinity of attributes, then, and only then, are its attributes said to express its essence, for only then does substance *express itself* in its attributes’.³⁷ Each attribute is demonstrated to univocally express the same substance in its own way.³⁸ By virtue of the modal proof we can conceive of each aspect of being as the immediate *expression* of God; we are beyond the notion that each attribute and mode is immanently caused ‘by’ God.³⁹ According to Deleuze, ‘Spinoza seems to have gone further than any other along the path of this new logic: a logic of pure affirmation, of unlimited quality, and thus of the unconditioned totality that possesses all qualities; a logic, that is, of the absolute’ (EPS 79). For Deleuze, two things have been secured at the same time: immanence and a radical theory of difference. In fact, he suggests, the one implies the other. Only the real distinction of the attributes, taken to infinity, dispels the need for an eminent unity, or spurious totality of the component qualities of the absolute. Therefore only this radical theory of distinction, a theory of differences without transcendent or eminent unity, can fulfil the requirement of immanence.

In the quotation above, Deleuze talks of the ‘nonimpossibility’ of God, which highlights again the question of modality. But is there really any internal reference yet to the notion of possibility in the proof? The modality at work here really involves necessary existence. Although Kant was to define necessity as a combination of possibility and existence, the Spinozist–Leibnizian ontological proof seems to be without reference to possibility. We can understand the notion of necessary existence at work here by referring to Charles Hartshorne’s version of the ‘modal proof’ for the existence of God, which he also equates with a second version of the ontological argument given by Anselm.⁴⁰ While the first proof fits the classical form mentioned above, the second exploits the fact that the necessary existence of *God* differs in relevance from the existence of contingent things. In the second proof, the existence of God is shown to be a very particular case among concepts, and it is shown to be absurd to say that the existence of God is a contingent matter. If God did not exist, God could not *come* into existence, because God’s nature is to

be infinite or unlimited. So if God did not exist, its existence would have to be impossible and not contingent. Similarly if it existed, it could not have come to be, and would therefore have to be necessary. Therefore God's existence is either necessary or impossible. But as we have demonstrated that its existence is nonimpossible, we conclude that it is necessary.

The Spinozist–Leibnizian proof says that whatever is that is perfect, *is* because nothing can stop it. If absolute infinity is referred to, this does not mean 'all possible attributes/perfections', but simply whatever unlimited attributes/perfections there are. In Spinoza's version, and in Deleuze's reading, this is presented as a pure upsurge of difference; with no other reason for its existence than its own ontological power. The internal rationality or *reason* of Spinoza's absolute is identical to the immanent *expression* of the essential power of being. Our distinction between logic and reality thus collapses as reality follows with complete internal necessity from the very thought of God.

However, it is surely just this conception of *reason* that caused Leibniz to change his mind on that night in 1676. For Spinoza presents a *necessary* reason for the existence of this internally differentiated reality. But to ask for a reason is also to ask why something exists and not something else: it is to ask for a *sufficient* reason. Spinoza shows that a perfection will exist because nothing can prevent it from existing. But the fact that such perfections can coexist, that they are compatible, is itself without explanation. An explanation would require that other realities do not exist with the same necessity, *because* they are not compatible with each other; that is, that they *are* prevented from existing, by some other thing. In the note from 2 December 1676, the day after the meeting, Leibniz writes:

My principle, namely, is that whatever can exist and is compatible with other things does exist, because the reason for existing in preference to other possibles cannot be limited by any other consideration than that not all things are compatible. Thus there is no other reason for determining existences than that the more perfect shall exist, that is, those things which involve the greatest possible reality.⁴¹

But to make this move is to introduce a modal, counterfactual dimension into the concept of God itself. For Leibniz now, perfections, considered by themselves, are 'logical possibilities'. In a passage from 1677, the unlimited perfection that necessarily exists is precisely referred to as a 'possible [that] demands that it should exist'. In this latter passage, Leibniz now asks:

The Metaphysical Origins of Kantianism

Either all things exist, and then every possible so demands existence that it actually exists; or some things do not exist, and then a reason must be given why some things exist rather than others. But this cannot be given otherwise than from a general reason of essence or possibility, assuming that the possible demands existence in its own nature, and indeed in proportion to its possibility or according to the degree of its essence.⁴²

This adds a sufficient reason to the real definition of God – that things exist or don't exist because of their incompatibility with others. The sufficient reason of existent reality lies in its 'proportion of possibility':⁴³ this would be the true *ratio* of things. Now the 'modal proof' for the possibility of the existence of God becomes truly modal. The existence of the sum of all perfection is now dependent on the possibilities that allow it to exist as such. A 'third realm' is found to stop the two realms of logic and reality from collapsing into each other.

Leibniz seems to suggest that it is not *possible* that all things that are possible exist, because the actualisation of some possibilities will necessarily exclude each other. But what is the criterion for the first use of 'possible' here? Leibniz invents the new category of 'compossibility' to account for this new, *real* dimension to possibility. Compossibility is weaker than logical possibility; something is compossible only *with* something else, and is therefore contingent upon *which* other realities there are. In this way, contingency is introduced into the real definition of God.

IV REALITY AND SUFFICIENT REASON IN LEIBNIZ

The move away from Spinoza has wide ramifications in Leibniz's philosophy, one of which is to produce a permanent ambiguity in his proof for God's existence. For instance, in the *Monadology*, Leibniz presents the classical form of the ontological argument (#40–1), then turns to another proof, which states that essences must have their basis in God, in order to complete the ontological proof. A look at the status of this proof from essences can highlight the problematic status of the notion of real possibility just introduced.

If we take what is given to us by the principle of identity, that there is an absolute realm of possible truths, we can call these truths 'eternal truths'. Such truths concern the very possibility or not of something;⁴⁴ they are truths of reason rather than truths of existence or fact,⁴⁵ that is, *ideal* essences of which nothing is said about their 'reality' or instantiation. Leibniz also claims that these eternal truths 'are consequences of [God's] understanding, which, assuredly, does

not depend on his will';⁴⁶ but this claim will be shown to be problematic in a moment. He then says

it is also true that God is not only the source of existences, but also that of essences insofar as they are real, that is, or the source of what is real in possibility . . . without him there would be nothing real in possibles, and not only would nothing exist, but also nothing would be possible.⁴⁷

The ideal essences, 'insofar as they are real' must be grounded in God. God is the source of the real in possibility. He elaborates in the following paragraph:

For if there is reality in essences or possibles, or indeed, in eternal truths, this reality must be grounded in something existent and actual, and consequently, it must be grounded in the existence of the necessary being, in whom essence involves existence, that is, in whom possible being is sufficient for actual being.⁴⁸

In the next paragraph (#45), Leibniz concludes that 'Thus God alone (or the necessary being) has this privilege, that he must exist if he is possible'. He then recapitulates his modal proof from perfection. This argument introduces a circularity that has major consequences for Leibniz's theory. For he states that the real in possibility must be grounded in God, who necessarily exists. But the proof for his necessary existence is precisely that God is he 'in whom possible being is sufficient for actual being'. But we have seen that God *is* the sum of possible beings which exist because of their compatible reality, their compossibility. The only way out of this circle is to *identify* God *tout court* with the structure of real possibility. But this would introduce contingency into the heart of God. This contingency can be ordered according to the principle of sufficient reason (according to 'the proportion of its possibility'), but how could Leibniz then avoid the thought that God is simply the ontological site of reality in which the calculus of real possibilities is played out? That, if God's internal possibility 'is *sufficient* for actual being', it is because God is another name for the play of real possibility? And in fact doesn't Leibniz even raise this scenario in his image of the chess game in 'On the Ultimate Origination of Things'?

As Deleuze says, Leibniz does indeed 'discover a play in the creation of the world' (DR 51/72). It is at this point that we find Leibniz, having fled from Spinoza, in striking proximity to Nietzsche; for can't we simply say that the *essentiae exigentia* find their reason in

the calculus of compossibilities as an expression simply of their own power? God does not play dice, but divinity *is* the property of the affirmation of the dicethrow. However, Leibniz gives the impression that he discovers a way out of the labyrinth in which he has found himself. For he returns to his doctrine of ideal essences, and affirms that God's understanding is identical to them, thus splitting God across the two realms of logical and real possibility. In this way, Leibniz thinks he can fulfil the principle of sufficient reason – for the contingency of compossibles is now no longer simply referred to their own power or perfection, but to God's *choice*: their *ratio* is now a reflection of God's choice of the best of all possible worlds. The contingency of compossibles is related to God's freedom.

But is Leibniz's 'way out' adequate to the rigours of rationalist theology as we have so far seen it? The answer is not clear, and we should focus our attention on the philosophical structure that Leibniz leaves us with. There seems to be a chasm separating God's intellect and the reality of God. Is the notion of God's 'will' enough to fill this chasm? If God *is* the Real in possibility, then how can his will be separated from this Real, just because there exists a realm of intelligible truths (logical possibilities)? Leibniz himself seems to doubt the anthropomorphism of this solution. Indeed, when he explains what 'the best' or 'most perfect' is, he simply states that it is 'that combination of things . . . by which the greatest possible number of things exists'.⁴⁹ We are returned to power, to Spinoza and Nietzsche, and to perfection in the Nietzschean sense: 'perfection: that is the extraordinary expansion of the feeling of power'.⁵⁰ The source of the world's perfection is nothing other than the necessary process of its own becoming.

There are then two problems that destabilise Leibniz's position: God threatens to turn into Spinozist reality, and the principle of the best is also put in doubt by the unstable dichotomy between God's intellect and God's reality. How is he to secure the distinction and the movement between logical and real possibility, which prevents him from sliding into Spinozism or monism? He introduces the possibility of sufficient reason into Spinozism by keeping hold of the distinction between logic and reality, which in turn requires a third. Reason finds sufficiency only in the calculus of compossibility, the set of real possibilities which play on a background of impossible logical possibilities.

It was mentioned above that in his first work, Leibniz equated existence with individuation.⁵¹ Perhaps here we have the suggestion of an answer to the question. In a new principle, Leibniz states that

there can be no repetition of the identical: this is the *principle of the identity of indiscernibles*. It is important to see that this principle only has relevance to the realm of reality. In the *logical* realm, any identity between indiscernibles would produce no difference at all and so is not thinkable at all in the first place. Individuation is not relevant in the logical realm. But everything that *really* exists must be individuated, that is, be an individual substance or its accident. The principle of identity of indiscernibles expresses the difference between logical and real realms. Logically identical essences cannot be individualised in two or more substances, says Leibniz, without clashing with the principle of sufficient reason.

However, *why* is it impossible that two identical things are individuated in reality? We cannot any longer appeal to God or teleology to explain this physical or real instantiation of the principle of sufficient reason. It must be down to some structure of reality itself for which we have not yet accounted. Seeking an escape from Spinozism, we must turn to space and time, the forms of real differentiation to ground the principle of individuation. Is this Leibniz's last hope? What happens if it fails? At the end of the chapter we return to this issue, and show that while Leibniz's theory of space and time cannot succeed, Deleuze's philosophy in *Difference and Repetition* can best be explained by a return to this moment in Leibniz. But now it is time to return to Kant, and to show that his early philosophy too is constructed in the shadow of the problems we have just surveyed.

2 *Kant and the Principle of Sufficient Reason*

After Leibniz, Wolff attempted to derive the principle of sufficient reason from the principle of contradiction, to clear up Leibniz's tangled attempts to create a distinction between logic and reality.⁵² Insofar as pre-Kantian rationalists needed the principle of sufficient reason yet were involved in the science of their time, they were faced by two directions. If they made it a real or material principle, they had to succumb to the question of its teleological character, while if they made it a logical principle, they dissolved the need for teleology, but had to reaffirm once more an abstract, Cartesian God to explain the 'fit' between the logical and the real (and negotiate with Spinozism). This logicising move represents a retreat from the question of reality, and is the object of all Kant's criticisms of Leibnizianism. Kant's criticisms of Eberhard revolve around the latter's inability to realise the gravity of the move from logic to reality.⁵³ Strangely then, Kant's

criticisms of Leibnizianism in fact conceal a *return* to Leibniz's own problematic, away from his contemporary legacy.

Kant saw that the principle of sufficient reason had to be a 'real' principle if it was to function independently of the principle of contradiction; the principle that 'everything must have its reason' was, in Kant's terms, synthetic. But Leibniz referred the ground of this principle to other synthetic or real principles that we have seen have their own deep internal problems. In the light of both Leibniz's entanglement and the Wolffian move, it is clear that Kant's rigid distinction between analytic and synthetic, when applied to fundamental metaphysical issues, might have the virtue of at least classifying the status of principles, the ultimate validity and status of which were very murky. Kant's strength at this early point in his career is to hold firm to the necessity for an extralogical principle, but not to avoid the question of its ultimate ground.

In the previous chapter it was stated that there are three main phases in Kant's development. Now it is necessary to complicate this picture, for of all the stages, the first is the most complex, as it can be itself divided into three stages:

Stage 1a: From 1755–68, Kant is occupied with the examination of the nature and implications of the principle of sufficient reason.

Stage 1b: In 1768, Kant is forced (for more metaphysical reasons than is sometimes thought) to affirm the ideality of space. He attempts to incorporate this change within the rubric of the earlier theory in the 1770 'Inaugural Dissertation'. That this proves to be impossible results in a further radical move of splitting intellectual activity into noumenal and phenomenal domains.

Stage 1c: The difficulties of this move are the cause of the 'silent decade' that culminates in the 1781 publication of the *Critique of Pure Reason*.

This three-phase movement is perhaps better described in terms of a continuous development that gets shattered in the middle by transcendental idealism. The move towards idealism is discontinuous: first space (1768), then time (1770) becomes ideal, finally, the understanding becomes first partially, then at last completely ideal (1770 onwards).

In the first phase, beginning with the 'New Elucidation of the First Principles of Metaphysical Cognition', Kant claims that there are only two purely *a priori* principles, the principle of contradiction and the principle of sufficient reason. He renames the principle of sufficient reason the principle of determining ground, because, he

says, 'it is not immediately clear how much is sufficient' (ibid. 13, Ak. 1:393).⁵⁴ The notion of a *Grund* (reason or ground), according to Kant, is 'that which establishes a connection and a conjunction (*nexum et colligationem*) between the subject and some predicate or other' (TP 11, Ak. 1:392). He specifies that 'a ground . . . converts things which are indeterminate into things which are determinate' (ibid.). He explains the strength of the criterion of determinacy in counterfactual terms: 'it would be a ground such that, were it not posited, that which was determinate would not occur at all' (ibid. 13, Ak. 1:393). It follows that it must 'posit in such a way that every opposite is excluded' (ibid.).

Kant's early solution to the problem of the principle of sufficient reason has three main characteristics. First, Kant has a formal concern. In his early works he is investigating the problem of in what sense 'real' physical determinations are formally different to logical ones. If the principle of sufficient reason cannot be derived from the principle of identity, which grounds logical forms, the former principle must have different formal laws. What Kant calls *determination* will no longer depend for its *form* simply on the forms of logical propositions.

But how exactly does this differ from Leibniz? In Leibniz, the law of sufficient reason has the form of the law of ground and consequent. As Kant points out, what is sought is the determinate reason for the conjunction between subject and predicate, the reason for the connection. We saw that Leibniz relied on certain problematic metaphysical principles to specify the range and meaning of sufficiency. Kant will often address the situation functionally by simply saying that *synthesis requires a third*. As Kant says in the *Critique*, 'where is the third thing that is always requisite for a synthetic proposition in order to connect with each other concepts that have no logical (analytical) affinity?' (CPR A259). Kant's answer as to *what* this *tertium quid* is will vary enormously, but the 'triangular' structure of *a priori* cognition will remain constant. As we will see, in the early writings Kant seeks the third thing between God and world (cf. LM 15, Ak. 28:52), whereas later time (A155/B194) and experience in general (A157/B196) are said to be third things. One way to chart Kant's progress concerning the nature of the third thing is by first understanding this functional, abstract notion of the third, and from there, attempting to chart the variables that actualise this function. We shall be attempting to do this in general over the rest of the chapter.

A second characteristic is scientific. Kant's leanings towards

Newton were apparent since 1747 in his first published work, *On the True Estimation of Living Forces* (AK. 1:1–181). It is not possible to go into Kant's scientific theory here,⁵⁵ but essentially we can say that Kant wants to harmonise the metaphysical and the physical dimensions in the notion of force. Against Leibniz, Kant wants both to affirm physical interaction, and also, with Newton, to shift the ground for the determination of forces to the *whole field* of forces. As we will see shortly, this provides the rudiments for a scientific theory that resolves the physical influx controversies.

The last characteristic is ontotheological. Kant, like Leibniz, believes that the notion of reality is essentially bound up with God's existence, and he attempts to clear up Leibniz's problem with 'reality' in '*The Only Possible Argument in Support of a Demonstration of the Existence of God*'. While Kant obviously takes this last ontotheological characteristic to be fundamental as regards the order of reasons, it is helpful to treat beforehand the previous two characteristics of 'reality', and its distinction from logic.

I FORMAL AND SCIENTIFIC CHARACTERISTICS OF THE DIFFERENCE BETWEEN LOGIC AND REALITY

In the 'New Elucidation', Kant's attempts to derive the real, synthetic principles of succession and coexistence from the principle of determining ground itself, really arise out of an original Kantian claim about the irreducibility of *change* to logic or pure ontology.⁵⁶ Kant argues that if we simply operate with a bare notion of substance in articulating the principle of sufficient reason, we are left with substances that have only *internal* relations. But, Kant says, 'a simple substance, which is free from every external connection and which is thus abandoned to itself and left in isolation, is completely immutable in itself' (TP 37, Ak. 410). Thus against Wolff and Baumgarten, Kant argues that it is not enough to say 'that a simple substance is subject to constant change in virtue of an *inner* principle of activity' (TP 38, Ak. 4:11; my italic). Kant's argument here is formulated conditionally, and is analogous to a transcendental argument: 'If the connection of substances were cancelled altogether, succession and time would likewise disappear' (ibid.). We can take this as a regressive argument from the assumption of the connection of substances ('[S]uccession is apparent in the universe', ibid.). From this negative argument that isolated substances are not sufficient for change to occur, it follows that if 'a change occurs it must be the case that it

arises from an external connection' (TP 38, Ak. 1:411).⁵⁷ This 'external connection' shows that contingency is necessary for substances to be connected, whatever their own necessary properties. Kant also takes it that 'the real existence of bodies . . . follows with the greatest clarity'.⁵⁸

Can *reality* then be defined in terms of change? Kant argues that Leibnizian substances by themselves cannot account for change. But we must proceed carefully here, for Kant's introduction of the necessity of *external* connection still respects the *inner* grounds of substances themselves. We cannot simply identify change with external connection. Kant's arguments on this point are best presented in the *Metaphysik Herder* of 1764. As we have seen, all relations *between* substances are contingent, or accidents (in the Scholastic sense). Kant states that for a particular determination to occur, it is not enough to appeal to an efficiently determining force; the determined substance must also possess the capacity to be determined in such a way. 'For example, I hear music: that requires the external power of the music, and the distinct representation of the notes requires one's own power of hearing' (LM 15, Ak. 28:52). There must be both an *outer ground* and *inner ground* of any accident. Thus while any inner ground (the organs of the ear) requires an outer ground (music) to be effectuated, any external cause requires an inner ground. Crucially, Kant states that the last claim includes any causation initiated by God. 'For if, e.g., God could produce a thought in a soul merely by himself: then God, but not a soul, would have the thought: because there would be no connection between them' (ibid.). It is clear who Kant is arguing against here, for Spinoza's *Ethics* precisely specifies that 'the human mind is a part of the infinite intellect of God. Therefore when we say that the human mind perceives this or that, we are saying nothing but that God . . . has this or that idea' (E2P11C). Here begins the attempt to return anew to Leibniz's struggle to fend off Spinoza's all-consuming identification of God with reality.

Indeed, this explanation of interaction can be seen as a development of the Leibnizian position that 'creatures derive their perfections from God's influence [*influx*] but that they derive their imperfections from their own nature, which is incapable of being without limits'.⁵⁹ But the behaviour of finite substances is no longer simply a result of imperfection, and is explained by the properties of changing substances. Thus Kant seems to be emancipating himself from the intimacy of the real/physical and theological realms in Leibniz. But before evaluating whether this is true, it is necessary

to elaborate more on the formal and physical dimensions of Kant's notion of reality.

In the *Negative Magnitudes* essay, Kant makes a distinction preliminary to ontological and theological issues, between logical analysis and real determination; first in its form, and second in its result. In a *logical contradiction*, one thing cancels another because their concepts are incompatible; furthermore, 'the consequence of the logical contradiction is *nothing at all*' (TP 211, Ak. 2:171). In a *real opposition*, the cancellation concerns the states of another quantity of reality, and 'the consequence is *something*'. Take two forces of equal quantity acting upon each other – they are really opposed, but the result is *rest*, which is not nothing. However, Kant does not simply require there to be bodies in order for there to be real opposition. He also uses the examples of debt (TP 212, Ak. 2:173) and pleasure (TP 219, Ak. 2:180). Suppose somebody to owe and be owed identical sums of money; the two quantities cancel each other out, but this is no logical contradiction.⁶⁰ In these cases, the difference between logical and real opposition can be framed as follows: the former involves an affirmation itself being negated, while the latter involves *two positivities* or affirmations cancelling each other out. The result – zero – may look the same in each case, but we should in principle be aware that they should not be confused.

The form that the 'real world' takes for the early Kant is a *physical monadology*. In the work of that title, Kant argues that monads (i.e. substances) are unextended, yet occupy space in the sense of having the capacity to *fill* space through emanations of their force (TP 55–9, Ak. 1:479–82). It also turns out that their impenetrability is not a result of brute matter, but of their repulsive force (TP 61, Ak. 1:483). This leads to an important physical distinction between internal and external determinations, which augments the distinction mentioned earlier between inner and outer grounds:

[I]f one divides space, one divides the extensive quantity of its presence. But, in addition to external presence, that is to say, in addition to the relational determinations of substance, there are other, internal determinations; if the latter did not exist, the former would have no subject in which to inhere. But the internal determinations are not in space, precisely because they are internal. (TP 58, Ak. 1:481)

Hence there will be a different form of differentiation in the case of *extensive* quantities to that of *internal* determinations. In the 'Inaugural Dissertation' Kant will say that 'the presence of immaterial

things in the corporeal world is a *virtual* not a local presence' (TP 410, Ak. 2:414; italics mine). Even later, in the *Metaphysical Foundations of Natural Science*, Kant will specify that physical relations that are 'constructed in a way different from that of the extensive quantity of space' are to be called *intensive*.⁶¹

Thus the externality involved in the physical monadology is grounded not in material particles, but in the system of physical forces. This means that the monadic substance is only granted *real* unity through the *emanation* of its effects throughout the physical field. While the force can be attributed 'virtually' to the physical monad, its *actual* constitution rests on external reasons; it can only be *determined* in its changes through contingent relations. At this point we can start to see how all determinations must be referred to the state of the whole, as insisted by Newton. To explain the interaction of substances, Kant appeals to universal gravitation, and this will remain as the extralogical formal principle for the reciprocal action (succession and coexistence) of his system right up to the 'Inaugural Dissertation'.⁶² Universal gravitation, as the sphere of nature, is the 'phenomenal eternity of the general cause' (TP 405; Ak. 2:410). Any determinate relation between substances thus depends on the status of the 'world-whole'. The intensive forces of the monad are determined only by its external relations to other monads, but these relations are collectively reciprocally determining. The principle of real, as opposed to logical, determination has its final ground in the whole. It is in this sense that real opposition is finally to be understood; negative and positive magnitudes show us the local determination of the state of play between real, positive forces.⁶³

However, Kant does not see himself as relying on Newtonian science, but rather proving its metaphysical truth. If Kant is indeed presenting a new synthesis of physical influx and harmony theory, it is a precarious metaphysical balance. What are the metaphysical elements of Kant's theory? First, in characterising the nature of the interaction between inner nature and external relation, Kant introduces a somewhat Spinozist element into this largely Leibnizian discussion. He argues that there is an *affectivity* involved in interacting substances: 'If a substance is active by its own power under an outer condition, then it suffers' (LM 16, Ak. 28:52). It is the capacity to *suffer* that holds off both pure efficient causality and absolute immersion in God, the two faces of monism.

Kant now asks 'what explains this connection? Since one's own power to suffer is always required, [physical] influence is impossible'

(LM 16, AK. 28:52). Kant argues that for any contingent relation between substances, 'their existence depends on a third' (LM 14, Ak. 28:51). This 'third thing' is the empty function that represents the need for any synthesis to have an *a priori* principle. It can be neither God nor finite substances (LM 15, Ak. 28:51); it rather provides the ground 'between' these for the correspondence between the inner and outer ground.⁶⁴ Kant characterises this third in terms of a 'generally established harmony';⁶⁵ it is equivalent to the 'world-whole'. Thus, despite allowing physical interaction, Kant's theory is far from being a theory of physical influx. However, all of this only makes sense if Kant is still affirming a rationalist notion of substance. But what allows Kant to preserve the 'inner nature' of his substances?⁶⁶ What ultimately stops Kant's substances from dissolving into external physical relations?⁶⁷

In order to deal with this problem, Kant has to plunge himself into the same ontotheological problematic that Leibniz (and Spinoza) invoked.⁶⁸ For only if God grounds internal substances, can their relations in external interaction conform to a general harmony, which is nothing other than the harmony of inner natures with their contingent changes in a whole. As we will see, Kant is performing a delicate balancing act: he wants God to serve as a ground for 'reality', but at the same time wants to limit God's power in reality. He thus wants to avoid any monistic identification of logic and reality, whether it involve the collapse of reality into *a priori* logic, or the collapse of logic into reality as contingency. So we turn now to Kant's proof for the existence of God, which will be treated in parallel to the previous discussions of Leibniz's and Spinoza's ontotheology.

II GOD, PERFECTION AND REALITY IN KANT

Kant takes up Leibniz's proof for the existence of God by illuminating some of the obscurities we found in his real definition of the possibility of God, precisely in its dependence on 'reality'. In 1755 Kant's proof is already present ('New Elucidation', TP 15, Ak. 1:395) but in the 1763 'Only Possible Argument', he presents the first full version of the argument. Kant begins with a version of his famous analysis of the concept of existence (TP 117ff., Ak. 2:72), the crux of which was mentioned above.⁶⁹ However, what we should focus on now is the purely modal definition of existence that Kant goes on to give in the core of his proof for God's existence. Firstly, he unfolds the

implications that we have already glimpsed in Leibniz's references to real possibility. However, he suggests, moving towards the Spinozist line, that possibility itself must depend on some prior given reality. 'Possibility [itself] disappears not only when an internal contradiction, as the logical element of impossibility, is present, but also when there exists no material element, no *datum*, to be thought. For then nothing is given which can be thought' (TP 123, Ak. 2:78). Kant fills out this argument in the earlier 'New Elucidation':

Possibility is only definable in terms of there not being a conflict between certain combined concepts; thus the concept of possibility is the product of a comparison. But in every comparison the things which are to be compared must be available for comparison, and where nothing at all is given there is no room for either comparison or, corresponding to it, for the concept of possibility. (TP 15, Ak. 1:395)

This is the 'real element of possibility' (TP 123). Kant then makes a startling argument: that it is absolutely impossible for nothing to exist, for in that case all possibility would be cancelled. Kant is in effect deriving existence from the impossibility that nothing is possible. He goes on to fill in this notion: 'There is a certain reality, the cancellation of which would cancel all internal possibility whatever' (TP 127, Ak. 2:83). But this reality must be absolutely necessary to avoid the contradiction concerning possibility. 'It is apparent that the existence of one or more things itself lies at the foundation of all possibility' (*ibid.*). This modal derivation of existence crucially qualifies the need for an unanalysable notion of 'existence' or 'reality'. Kant goes on to argue that this necessary being is unique and simple because it contains the real ground of all other possibilities: 'it follows that every other thing is possible only insofar as it is given through the necessary being as its ground' (TP 128, Ak. 2:83). Since every possibility presupposes this existence, 'it follows that no other mode of its existence is possible. That is to say: the necessary being cannot exist in a variety of ways. . . It is, therefore, not possible in any other way than as it really exists' (TP 129, Ak. 2:85). The fact that it cannot be changed indicates that it is eternal.

Kant never explicitly retracts this thesis, and his 'Critique of Speculative Theology' in which he attacks the three main types of theological argument (ontological, cosmological, physico-theological) does not include his own earlier argument.⁷⁰ If we spell out the implications of the proof for Kant's early theory, we can see how the proof might come to assume a subterranean status in Kant's work.

What is apparent is how close to a Spinozist proof for God this is. God is defined first of all in terms of the existence of a necessary reality which cannot be otherwise. This means that Kant has transformed a Leibnizian proof into its Spinozist nemesis by following out its implications. Leibniz attempted to avoid Spinoza's God by holding onto the distinction between logical and real possibility. He wanted God to be able to choose which possibilities become real. But if God himself depends on a prior reality, this would not be possible. Kant, however, follows the Leibnizian concern for the difference between logical and real possibility, yet in effect makes the logical dependent on real possibility. The logically possible has its index in reality.⁷¹ But then surely this destroys the notion of possibility, and leads our triangular structure to collapse into a monism of the real? But we should keep hold of the peculiar internal relation between logic and reality in Kant's argument. The logically possible has its index in reality, but reality in turn cannot have its own principle without relating to the structure of possibility. *De facto* reality is only differentiated by being related to a halo of unrealised elements, some of which will be impossible with the established set of elements. It seems hard not to use the notion 'possibility' to describe this 'halo'. But we can already see, though, that the very notion of 'real possibility' is quite opaque: what is the precise modal status of this notion? For both Kant and Hegel the notion remains awkward, but essential, and arguably Deleuze's task is to work through the status of this notion.⁷² While on the one hand, real possibility must be other than logical possibility, its real status threatens to destroy its modal status altogether. This so-called pre-critical problematic is at the root of Deleuze's philosophy, and inspires his theory of Ideas or problems, as well as, paradoxically, his decision to subordinate the abstract couple 'possible/real' to 'virtual/actual'. Deleuze's solution is to reconceive real possibility as 'virtuality', as this term would negate the abstract, logically based status of the notion of possibility, and preserve the sense in which the halo of unrealised elements that surround a set of reals is rooted in and conditioned by that particular set of reals. For Deleuze, to speak of possibility apart from virtuality is an abstraction. But until Deleuze's position can be developed more adequately, it should simply be kept in mind that real possibility, as it stands, remains a problematic notion.

There is an important weakness in Kant's proof that does not occur in Spinoza's. Kant's inference that the necessary existence

of some reality must be *unique* does not follow. In defending this thesis, Kant appeals to the principle of determining ground. But this is circular as the validity of the principle is itself dependent on the necessary existence of reality. While the reality Kant discovers at the heart of possibility may indeed turn out to be 'unique' in Spinoza's sense (cf. E1P14), he has not ruled out that it is simply a plurality or infinity of really distinct perfections. Kant needs reality to be unique in the sense of 'unified', because he needs the ontological reality he has discovered to ground the substances in 'one world'. But this unity cannot be presumed. In fact, Kant's failure on this point sends us back to Leibniz, whose account of sufficient reason in absolute reality provided a rational 'calculus of compossibilities' which *explained* the structure of reality. Far from simply *excluding* a plurality of perfections, the thought of such a plurality is structurally necessary for Leibniz's account. On the other hand, Leibniz's restriction of the influx of that plurality into the single, created world is of course conducted by appealing to the problematic notion of the best of all possible worlds.

We can proceed further with the continuing paradox of 'reality'. If one makes the definition of God revolve around 'reality' then one subordinates God to reality. As even logical possibility is ontologically subordinated to real possibility, there is no escape for God from the realm of the real. This reality indeed provides the 'inner grounds' that form the inner nature of substances. Kant has also taken pains to separate these inner natures from the external interaction that determines their changes, so this *Deus sive Realitas* has no power over the interactions themselves. But in this case we must finally ask, why is the traditional notion of God necessary at all?

However, as with Leibniz, the intelligible aspect of God is entirely central to Kant's system right up to 1770. There is a 'schema' in the divine intellect that must order the physical relations of the universe (TP 42, Ak. 1:414). As Kant is reported to say in the *Metaphysik Herder*, 'No perfection can be thought, even according to the common concept, without relation to a thinking and rational being: a relation to rational beings required of it'. The note ends with the phrase, 'an uninhabited palace' (LM 13, Ak. 28:50). This image of nature as an uninhabited palace is a haunting symbol or emblem for the *problem* or *Idea* that is motivating Kant in these early discussions. How to inhabit the palace? But we have already seen that it is far from the case that 'perfection . . . according to the common concept' of itself requires an intelligent deity. As Spinoza and Leibniz

tend to agree, perfection, as completeness, is equivalent to nothing other than *reality*.⁷³

The mind of God does not seem necessary for interaction. Isn't the relation of essences and real interactions between them already *sufficient* to compose a world, or to *determine* a world? What Kant already has is sufficient for *perfection* and *some* kind of *order*, and perhaps *beauty* is merely a quality pleasing to certain species, as Spinoza would say. In this way, a fully individuated reality can be affirmed through the spatiotemporal framework of the world-whole. However, there are further implications to Kant's arguments as they stand, especially when put in the Spinozist and Leibnizian context constructed earlier.

If we recall the larger picture of Kant's earlier work, it will be recalled that Kant is seeking 'a third thing' to ground synthesis, specifically to ground the connection between inner substances and external interaction. This can also be thought of as a third thing between God's influence and the contingent power of finite substances. It is the discovery of this third thing that will enable him to escape from Leibniz's fragmentary account of the triangular structure of sufficient reason, whereby God is miraculously given the power to 'choose' from all the logically intelligible possibilities the best way to organise substances. For Kant, we have seen that this third thing is simply to be called 'world'. The explicitly teleological character of Leibniz's system is devolved in Kant into a metaphysics of 'general harmony' based on an ontotheology structured around the notion of 'real possibility'. For Kant, there is no selective God; rather God provides the infinite set of realities, while compossibility is reduced to the set of relations in the world according to physically contingent interactions. Thus sufficient reason is grounded in the conjunction of God and world, in the relation between inner, intensive essence, and external interaction; the 'world-whole' can still nevertheless be thought according to a calculus of real possibility. However, given the problems we have seen with the metaphysical side of this account, in particular with his account of the inner natures of substances, what happens to the 'world' Kant has discovered? It has just been suggested that Kant did not succeed in securing the *unity* of ontological reality. What then *in fact* results from Kant's arguments? The real possibility of a *plurality of worlds*: this thought haunts Kant throughout his philosophy.⁷⁴ As we will see, he attempts to *phenomenalise* the problem in his work from 1770, but the problem keeps returning, even as late as the *Opus Posthumum*.⁷⁵ It shows that he

has not entirely escaped from the Leibnizian position in which God must 'choose' between worlds; on Leibniz's model, what is a world but a selection of compossible substances? If Kant cannot guarantee the unity of one world, then, like Leibniz he can only affirm 'a play in the creation of the world' (DR 51). His account of coherent individuation then also disappears. Such a situation would be *more* than Spinoza's infinite upsurge of perfections, but only in that it structurally introduces a counterfactual rationality into the heart of the absolute.

To sum up this first phase of Kant's early philosophy, we can see that Kant seems to be caught in an oscillation between two poles. On the one hand, if Kant loses individual substances, all would be contingency, as *really* substances could be merely relative, or enduring composites. Furthermore, in the early Kant, time and space are relative, so their structure would not help to organise the composition of the universe. Hence physical laws would be entirely arbitrary or only necessary in Spinoza's sense;⁷⁶ they would lack the counterfactual element necessary for sufficient reason. *So Kant must somehow ground real individual essences or substances in necessity.*

On the other hand, if Kant loses external interaction, he is back with the problems he diagnosed in Leibnizianism: change is not thinkable for pure substances. *So Kant must ground real substances in external contingent interaction.*⁷⁷

Kant confesses the oscillation in a passage from the *New Elucidation*:

For this reason, one is *equally justified* both in saying that external changes may be produced in this way by means of efficient causes, and also in saying that the changes which occur within the substance are ascribed to an internal force of the substance, although the natural power of this force to produce an effect rests, no less than the foundation of the external relations just mentioned, on divine support. (TP 44, Ak. 1:415; italics mine)

This passage illustrates the problems of Kant's thesis. For not only does he say here that God causes both internal and external relations, but he says that one is 'equally justified' in describing causal change as due to external efficient causes or to internal determination. It is again as if there is a Nietzschean echo from the future: that it is simply an interpretation whether one describes change as efficient causation, or in terms of internal forces.⁷⁸

There is also a finite dimension at the centre of Kant's oscillating

metaphysical tendencies. Kant cannot give in completely to pre-established harmony theory on the one hand, or Spinozist determinism, as in each case this would be to give God too much, to rob finite beings of any independence whatsoever. It has been shown that Kant's middle way between physical influx and harmony goes by way of an emphasis of the 'power to suffer'. From a finite perspective, the suffering substance is the core of the problem: it both has an internal essence, but is subjected to external forces. In a sense, it is the very locus of the synthetic *a priori* in the early Kant: the *power* to suffer is the locus of the 'third thing' (here again we hear Nietzsche's *pathos* in the will to power).

We can also, however, begin to glimpse the Deleuzian horizon from here. Like Leibniz, Kant thinks of internally determined substances in terms of 'series'; compossible substances can be called convergent series, and impossible ones divergent. We have seen that the series that can be affirmed of God are not necessarily subject to organisation in the mind of God, nor can their 'generally established harmony' guarantee *one* world only can be selected from the sum of reality. In fact, we have no criterion for compossibility at all. God, the principle of the best, the world-whole – are these anything other than phantoms or mirages in 'the play in the creation of the world'? If there is the possibility of a 'divine choice', perhaps it can only be found from a perspective in reality itself. Perhaps in that case the notion of world is relative, and the only 'absolute' that can be affirmed is not a cosmos or world of convergent series, but a 'chaosmos' of convergent *and* divergent series (DR 57/80, 69/95). The ideal horizon that Kant will ultimately seek as the guarantee of the world will be precisely and correctly described as 'problematic'; but Deleuze will push Kant's position further so that it reconnects with his original position as we have seen it here: the very criterion for the calculus of compossibilities will be problematic, indeed *absolutely problematic*. Deleuze then looks further back in the past than Kant and Leibniz in his pursuit of a model of harmony adequate to this ontological situation. He alights upon Giordano Bruno's notion of the *complication* of all series in the absolute. The philosopher can only *explicate* what is profoundly *implicated* in an original confusion of essences.⁷⁹

Further, if a principle cannot be found to ground individuation in reality, might this not be because the play of real possibilities is pre-individual? In this way, Deleuze effects a strange union of Kant and Leibniz. For while Deleuze accepts Kant's move to relate all logical

possibilities back to real possibilities, he at the same time affirms the formal aspect of Leibniz's logical realm, that it is without individuation: the virtual realm of complication is composed of interrelated 'pre-individual singularities', whose spatiotemporal actualisation is conducted under the horizon of the problematic relations of these singularities. If all this produces a harmony in the spatiotemporal realm, it will not necessarily be a harmony we recognise or desire, but it will be in a sense a 'universal harmony'. Because of the absence of the mind of God, can we really persist in thinking that the universe is an 'uninhabited palace'? If there are harmonies to be found in the cosmos, does this imply someone *knew* how to produce them? Must a musician intelligibly know the laws of harmony for her notes to sound their harmonies? Deleuze is in effect patiently following Leibniz's and Kant's moves to ground the principle of reality in teleological and harmonic principles, only to critically discard the inadequate moments of these moves (such as the appeal to the mind of God and the unity of the world), in order finally to unveil the true structure of compossibility that lies waiting and hidden.

3 *From Ontological Reality to Transcendental Ideality: The Retreat of the Noumenon*

Kant's early metaphysics attempts to ground metaphysical cognition by working out the nature of the 'real'. But he is torn in two directions: towards Spinozism, and away from it in recoil, towards harmony theory. 'Reality' is the locus of this tension, which is played out in the attempt to balance between the activity and passivity of substances. In a sense, whether they dissolve on the one side into God, or on the other into external interactions is all the same: Spinozism would be affirmed in either case: *Deus sive Natura*. Kant, like Leibniz, searches for a 'third' that will relate but distinguish both sides, that will provide a metaphysically grounded account of sufficient reason; but for both thinkers, the results remain problematic.

In 1768, in *Concerning the Ultimate Ground of the Differentiation of Directions in Space* (TP 365–72, AK. 2:377–83), Kant takes a new step towards a solution. Kant's problem was that metaphysically he had not adequately grounded the unification of the spatiotemporal field. The principles of succession and coexistence by themselves could not ground an absolutely unified field, because they were to be derived from Kant's new version of sufficient reason, which is internally problematic. Kant's move in 1768 is to absolutise space,

in order to provide a better ground for the unity of coexistence, and to provide the unity he is lacking in principle. The structure of space itself will be the new principle of coexistence.

I ABSOLUTE, REAL SPACE

Paradoxically, Kant constructs his argument for absolute space *against* Leibniz's account of spatiotemporal individuation, which was itself meant to provide a positive ground for individuation in reality. Kant's main weapon is the argument from incongruent counterparts. Briefly, it states that certain spatial properties, such as leftness, rightness, etc., cannot be reduced to internal properties of substances, because there is nothing conceptual distinguishing them. Hence, spatial content differs in kind from conceptual content. Again, Kant's discovery of an extralogical principle is based on his testing of the limits of logical analysis, the limit between logic and reality. The apriority of spatial relations is the latest example of the possibility of an *a priori* extralogical principle. Kant is still attempting to exclude the dispersal of internal differences of substances into the contingent external world.

So why did Kant soon deny the reality of absolute space, and affirm its ideality? In the *Critique of Pure Reason* he gives two arguments against the reality of space. First, the Newtonians create an absurd proliferation of entities when they think of real things coexisting with an 'eternal and infinite self-subsisting nonentity, which exist[s], (yet without there being anything real)' (A39/B56). Second, geometry is threatened by the reality of space, as its apriority would no longer be immediately guaranteed. But there is a clue from a late set of lectures on metaphysics that Kant has another anxiety. 'If we consider space as real, we assume Spinoza's system. He believed only in one substance, and all the substances in the world he held for its divinely inhering determinations (he called space the phenomenon of the divine omnipresence)' (LM 368, AK. 28:666).

The last phrase is added in the margins so is of doubtful provenance, but two things suggest that Kant is behind it. First, this is *not* a characterisation one finds in Spinoza himself, and second, it is very reminiscent of Kant's own thoughts – but of twenty years previously, in the 'Inaugural Dissertation', where he says that space is 'the phenomenal omnipresence' of the divine cause (TP 404, Ak. 2:410).⁸⁰ But why should the reality of space entail Spinoza's system if the Newtonians had affirmed it without being Spinozists?⁸¹ To

make space *real* may seem like an initially attractive way to harmonise substances, but it has another pernicious effect that may explain why Kant dropped the notion so soon. For if space is real, then it is infinitely divisible. Kant's insistence on the absurdity of the Newtonian conception of two coexisting substances leaves only one option. If relations of substances can only be *determined* in space, the result must be the occlusion altogether of inner essences; no conceptual determination can adequately distinguish real substances themselves anymore; inner substances are eroded, and Spinozist monism beckons.

There is another point that follows from Kant's position on absolute, real space, which will become important later. With the autonomy of space from its contents, there is now no longer *in principle* a straightforward one-to-one relation between internal properties and their external expression, as the paradox of incongruent counterparts shows. Kant now has to solve the problem of what the nature of the connection can be between intelligible substance and the *a priori* manifold of space and time. If the manifold of space is *a priori*, and there is no one-to-one relation between substances and their spatio-temporal appearance, then the possibility of relation between the two no longer can devolve simply on the relation of forces described above. The argument from incongruence, however, by itself logically suggests two possibilities: on the one hand, if space is *real*, inner substances would not themselves be all conceptually discernible; but on the other hand, if space is made *ideal*, inner substances cease to become spatial *at all*. Deleuze can be understood as affirming the former possibility, against Kant's turn to the latter. So what the argument from incongruent counterparts will really show for Deleuze is that the inner nature of things, their 'internal difference' cannot be thought according to concepts.

II ABSOLUTE, IDEAL SPACE AND TIME

In the 'Inaugural Dissertation' Kant moves from the affirmation of the absoluteness and reality of space to its absoluteness and ideality. However, as space is now the ground of the universal *coexistence* of real entities, Kant must also continue to carry out the transformation with regard to the principle of *succession* – thus time too is made ideal. What does ideality at first *signify* here? Kant appears to ground the ideality on the fact that space is merely relational, which is a return to a Leibnizian thesis. Thus it may appear that

Kant is returning to the Leibnizian thesis that motion is merely a well founded *phenomenon*, and is nothing real; but at the same time he is affirming the absoluteness of space, contra Leibniz.

But if space and time are merely ideal, then of what value is the proof of their apriority in grounding real interaction? At this point, we should remember, the theses concerning space and time are *ontological*; the *epistemic* status is a product of the *Critique of Pure Reason*.⁸² Thus, Kant cannot appeal to ‘the possibility of experience’ to ground the validity and reality of spatiotemporal relations. Although it is tempting to read Kant’s critical moves back into the ‘Inaugural Dissertation’, this should be resisted. Kant asks in that essay what the *a priori* forms are, by virtue of which there is a *world*, not by virtue of which there is *experience*.⁸³ If these forms are merely ideal, then how can the ontological *apriority* of space have any effect in the *world*? The focus of Kant’s whole effort up until now has been to provide *a priori* grounds for a *real* world of forces.⁸⁴ Force was the locus of the encounter between inner and external grounds, or substances and their interaction. As such, it was the centre of the problem concerning ‘reality’. But force is now displaced from the centre of Kant’s project. Whereas it was the locus of the ‘third thing’ in Kant’s early writings, it is now demoted to merely empirical status; it will only be developed in the *Metaphysical Foundations of Natural Science*. Kant must make a fundamental move: with the *a priori* absence of force, succession and coexistence must now be governed *merely by external relations* in the spatiotemporal field. That is, the interaction of substances will now be reduced to their *extensive* relations.⁸⁵ But again, what happens in this case to the *intensive*, the inner grounds of substances? How are we to think of the internal nature of substances?

III LOGIC AND REALITY IN THE INAUGURAL DISSERTATION

In the *Dissertation*, the ontological concept of reality now refers to the substances themselves, while the coordination of interactions that is the universe will be ‘ideal’. The ‘intelligible object’ (in the sense of *Gegenstand*) of the mind is real, while the sensible object is ideal. Kant’s resolution here involves a splitting up and distribution of the notion of substance into noumenal and phenomenal aspects. This division will last into the critical period, and keeping our eye on it will be important as it represents not just a trace of Kant’s ‘pre-critical’ period, but the product of a tension that will continue throughout

the critical project.⁸⁶ As far as the notion of force is concerned, this distribution effectively ends the ontological role of intensive factors in the ‘world’, as they become *unknowable*. Intensive relations can only be *thought*, whereas extensive magnitudes, though only ideal, are the measure of the world. In effect, by idealising space and time and noumenalising substance, Kant has shifted all *determination* into the phenomenal realm. All order will be intra-phenomenal, that is, relative to sensible experience. The noumenal realm is barely conceivable, and while it remains necessary to think it, the ways in which it can be thought seem to be very problematic. We should look briefly at the two aspects of cognition, intellectual and sensible, in order to pursue our question about the inner nature of substances.

A. *Pure Concepts*. Kant does allot a role to the ‘pure forms of the understanding’ in the *Dissertation*, even though they are not yet clues to the categories. He says that ‘things which are thought sensitively are representations of things *as they appear*, while things which are intellectual are representations of things *as they are*’ (TP 384, Ak. 2:392). The understanding is said to have two *uses*: the logical and the real. These familiar terms appear to have a new function here. We have just seen that space and time, as *ideal*, now replace the ontological structure of what has been called up to now ‘reality’. So of what *real* use can the understanding be? Kant defines the *logical use* of the understanding in terms of abstraction and reflection on what is given to sensibility, and says that the real use concerns concepts which have their origin in the understanding itself (TP 385, Ak. 2:393). Kant’s use of the term ‘real’ here indicates that it is the objects of the understanding – intelligible substances – that are being classed as real.⁸⁷ The real use of the understanding has two ‘ends’: to keep separate sensibility from understanding (the role of ‘transcendental reflection’ in the *Critique of Pure Reason*), and the dogmatic end of providing ‘a common measure for all other things insofar as they are realities. This paradigm is NOUMENAL PERFECTION’ (TP 388, Ak. 2:396). In a theoretical sense, this concerns ‘the Supreme Being, GOD’. So Kant is still in principle affirming his ontological proof.⁸⁸

So while the real use of the understanding may seem to anticipate the categories – ‘to this genus belong possibility, existence, necessity, substance, cause, etc.’ TP 388, Ak. 2:396) – for Kant these concepts originate in the *a priori* capacity of the mind to think *intelligibilia*.⁸⁹ Indeed, while the understanding does play a role in coordinating experience, this is restricted to its logical use:

That which precedes the logical use of the understanding is called *appearance*, while the reflective cognition, which arises when several appearances are compared by the understanding, is called *experience*. Thus, there is no way from appearance to experience except by reflection in accordance with the logical use of the understanding. (TP 386, Ak. 2:394)

What is striking here is that the role of experience is unessential at this point to Kant's longtime goal of providing *a priori* principles for the coordination of physical beings. Experience is defined in terms of the logical use of the understanding.⁹⁰ Indeed, Kant even warns against 'subreptively' taking concepts derived from sensitive cognition for 'the condition of the possibility itself of the object' (TP 409, Ak. 2:413); this thesis runs in the opposite direction to the *Critique of Pure Reason*. Indeed Kant's formulation of the problem of subreption in the *Dissertation* is quite extreme. He even states that 'the very principle of contradiction itself presupposes the concept of time and bases itself on it as its condition. For *A* and *not-A* are not *inconsistent* unless they are thought *simultaneously* (that is to say, at the same time)' (TP 394, Ak. 2:401). Kant in effect insists that we should not presume that God or *intelligibilia* conform to the principle of contradiction.

But in this case, what possible idea of *intelligibilia* or of God can we have without the principle of contradiction? Thus, while Kant seems to affirm access to *intelligibilia*, and to refer to his ontotheological proof, these objects seem to have become rather *problematic*, to use a later Kantian term.

B. Sensibility. The emphasis on sensibility is new in 1770. However, for Kant at this stage, it is becoming increasingly problematic to relate the data of sensibility to real substances (intensively considered). 'Sensitivity' is affection by a substance: this remains thinkable only if we keep in mind the rationalist notion of the intensive nature of force, or the inner natures of substance.⁹¹ But there is a deeper reason at work behind Kant's turn to the ideality of sensibility. We saw that for Kant concepts are merely possible unities in the mind, and something 'more' is needed to instantiate a concept: existence. But existence had remained a riddle; Kant had ultimately only given it rational content by relating it to the 'absolute positing' of God in his modal argument from real possibility. However, with the introduction of sensibility, Kant can retreat from the complications in this view, and fulfil the criterion of the notion of existence that concept instantiation depend on something 'more', by simply

connecting it with the 'given' of sensible intuition. This is the simplified path he takes in the *Critique of Pure Reason*.

In conclusion, the import for us of the two main developments in the *Dissertation* should be spelled out. First, the effects of the introduction of ideality into Kant's search for an adequate principle of sufficient reason, strengthened by the new critical notion of subreption, now problematises the ontological notion of the 'real', in effect distorting the old distinction of logic/reality. Second, the turn to sensibility introduces a new criterion for existence. This latter principle also dislodges the logic/reality distinction, as existence and reality lose their equivalence: something can fulfil the criterion of existence, even while remaining 'unreal' or ideal.

But these developments should be placed into the context that has emerged in this chapter. Paradoxically by idealising the *external* spatiotemporal relations of substances, Kant shores up the real possibility of internal substantial attributes. By making the coordination of the universe ideal, Kant avoids the Spinozism that would return if he were to make space real. More generally, he continues his aim to preserve, against the powerful ontological pull of Spinozism, the noumenal realm from dissolution into contingency, or absolute necessity. But the problem is that the turn to ideality makes intelligible substances retreat beyond the veil of phenomena.⁹² Kant's Achilles' heel will from now on be the reality of the noumenon. What can the noumenon consist of? Given the fact that experience is composed of ideal laws, one is always caught in a situation where one says too much or too little of the noumenon.⁹³ In the *Critique of Pure Reason*, Kant begins to explicitly designate it as 'problematic'. The noumenon will not only be liminal for experience, but will designate the absolutely problematic horizon which is nonetheless necessary for critical thought to be able to take place.

4 *The Metaphysics of Intensity: From Leibniz and Kant to Solomon Maïmon*

In the Introduction to *Difference and Repetition* Deleuze makes a distinction between 'nominal' and 'natural' concepts that relates to the question of the logical and real use of concepts. Nominal concepts, he says, are defined by their *finite comprehension*, while 'natural' concepts are defined by their *indefinite comprehension*, for 'however far one pursues that comprehension, one can always think that it subsumes perfectly identical objects' (DR 13/23).⁹⁴ What does

he mean? Deleuze gives the example of Kant's incongruent counterparts, as 'objects endowed with only an indefinite specification, and purely spatio-temporal or oppositional, non-conceptual determinations' (ibid.). He goes on to state that such objects seem to testify to a 'real opposition', recalling Kant's attempt to distinguish logic and reality by delineating two forms of opposition.⁹⁵ However, Deleuze then adds that real opposition should not be seen as 'a maximum of difference, but [as] a minimum of repetition . . . space and time are themselves repetitive milieux' (ibid.). Deleuze claims that Kant's account of the nonconceptual determination of ideas of left and right is the basis for a revised Transcendental Aesthetic, in which intuition in its *intensive* form is capable of making more subtle and differentiated connections with the ideal (the space of problems or Ideas) than Kant appears to have suspected. The argument about incongruent counterparts dropped out of the version of the Transcendental Aesthetic presented in the *Critique of Pure Reason* itself, yet, Deleuze claims, it is absolutely key for the mapping of the synthetic *a priori* undertaken by Kant in the critical system as a whole.

[A] difference can be internal, yet not conceptual (as the paradox of symmetrical objects shows). A dynamic space must be defined from the point of view of an observer tied to that space, not from an external position. There are internal differences which dramatise an Idea before representing an object. Difference here is internal to an Idea, even though it be external to the concept which represents an object. That is why the opposition between Kant and Leibniz seems much less strong to the extent that one takes account of the dynamic factors present in the two doctrines. If, in the forms of intuition, Kant recognized extrinsic differences not reducible to the order of concepts, these are no less 'internal' even though they cannot be regarded as 'intrinsic' by the understanding, and can be represented only in their external relation to space as a whole. In other words, following certain neo-Kantian interpretations, there is a step-by-step, internal, dynamic construction of space which must precede the 'representation' of the whole as a form of exteriority. (DR 26/39–40)

Kant's example from *Directions in Space* and the *Prolegomena* is intended as a kind of shock to thought, or to the possibility of full conceptual determination of the content of sensible intuition: imagine a pair of hands which are entirely identical in terms of their qualities. What constitutes the difference between left and right? We cannot attribute this difference to the hands themselves because the spatial

difference does not belong to them: it cannot be found in them. Only the presupposition of a spatial framework can give content to these differences. The qualities of space belong to space alone, and *immediately* impose themselves on anything *in* space. Left and right, up and down, are differences that are *external* to the concept. Deleuze follows Kant in saying that although these differences are external *to the concept*, from the point of view of intuition, they should be treated as *internal* differences, a form of difference internal to intuition.⁹⁶ The example is vital as it allows us to determine the peculiar characteristics of space, apart from the logic of conceptual differentiation.⁹⁷

First, space is so organised that every part of this infinite given whole has a left, right, up and down, depth and surface. Second, Kant is very much concerned in *Directions in Space* with the directional or vectorial character of space.⁹⁸ The differences that are irreducible to the concept concern left and right, and so on. If space has directions which can be conceived as planes intersecting each other at right angles,

it is only insofar as they stand in relation to ourselves that we have any cognition of them by means of the senses at all. It is, therefore, not surprising that the ultimate ground, on the basis of which we form our concept of directions in space, derives from the relation of these intersecting planes to our bodies. (TP 366, Ak. 2: 378)

Kant emphasises that ‘this relation to absolute space, however, cannot itself be immediately perceived’ (TP 369, Ak. 2:381), although the differences between the bodies themselves which find their reason in absolute space can be perceived. As well as the hands, Kant chooses examples of spirals in natural formations such as shells and hops, or ‘the thread of a screw which winds round its pin from left to right [that] will never fit a nut of which the thread runs from right to left’ (ibid.). These vectorial and asymmetrical relations resist the concept for another reason. As Bertrand Russell pointed out, Kant is to be credited with discovering here the importance of nontransitive *relations*, and their irreducibility to subject–predicate logic.⁹⁹ For Russell, the criterion for any order or serial relation is that it be asymmetrical. But whereas Russell takes such spatial differences as a cue for radicalising Leibnizianism and dissolving intuitive differences once more by way of a new logic that can account for relations, Deleuze opts to steer a path between Kant and Russell. While he calls the chapter on sensibility in *Difference and Repetition* ‘Asymmetrical Synthesis

of the Sensible', and emphasises the importance of asymmetrical and vectorial relations for maintaining order in the physical world, he stays with Kant on the irreducibility of sensibility or intuition to conceptual relations.

We will see the justice of this later, but for the moment we should stay with the two aspects of Kant's discovery: nonconceptuality and asymmetry. We have before us a nonconceptual difference. For Leibniz such a difference would be *per impossibile* a repetition, or an indiscernible. Why does Deleuze retain the term repetition when Kant has precisely specified the *difference* between the left and right hands, thus ruling out that they are repetitions *in themselves*?

The Kantian philosophy of space needs to be taken a step further. Kant emphasises that space is a whole. In the *Directions* essay he states that far from space being a consequence of the relative determinations of the parts of matter, the latter is a consequence of the former:

Our considerations . . . make it clear that differences, and true differences at that, can be found in the constitution of bodies; these differences relate exclusively to *absolute* and *original space*; for it is only in virtue of absolute and original space that the relation of physical things to each other is possible. (TP 371, Ak. 2:383)

Even if Kant will say in the *Critique of Pure Reason* that space is only experienced in parts, according to the Axioms of Intuition, the nature of space is determined firstly as a whole: as Deleuze says, 'space and time are not presented as they are represented' (DR 231/298).¹⁰⁰ Space is presented as internally qualified by certain vectorial and asymmetrical relations: 'a dynamic space must be defined from the point of view of the observer tied to that space, not from an external viewpoint' (DR 26/139) So while in Kant's critical discussions about space as a form of intuition, his main concern is always its *geometrical* apriority, he has in effect argued for more than this. In the *Directions* essay and in the 'Inaugural Dissertation' Kant argues for the ontological, not merely epistemological and mathematical priority of space.¹⁰¹ Given his early recognition of the importance of the position of the lived body in space as the condition for vectorial relations, can't the nature of the *internal* determination of spatial relations be further pursued? Deleuze remarks that 'while he refuses a logical extension to space and time, Kant's mistake [in the *Critique of Pure Reason*] is to maintain a geometrical extension for it' (DR 231/298).¹⁰²

We can start to glimpse how space may be conceived in itself according to the notion of repetition. Space is internally differentiated so that each part of space has a left and right, and that things which are identical in every other respect can nevertheless be incongruent. In the case of the incongruent counterparts, each hand *repeats* the other, although they will never be identical. This positing of a conceptually identical thing in space allows us to determine the action of space itself in its pure ('internal') form. This notion of space *in itself*, according to its own topological matrix, must be internally divided into left and right, and is nothing in itself without this internal division. There is no 'middle'; all of space is articulated according to this structure. Moreover, left and right are obviously reciprocally determined; one without the other is inconceivable. For Deleuze, this is therefore a perfect example of an 'intensive' relation. For something to be spatialised in three-dimensional space involves a *repetition* of an Idea, according to *differential relations* (accompanied by maps of the 'potencies' that determine development across time) capable of sustaining a properly *intensive* kind of measurement. These latter two conceptions should now be further expounded.

In search of an account of the internal determination of space, Deleuze attempts a complex mediation between Leibniz and Kant.¹⁰³ Both Kant and Leibniz share a concern with grounding the *continuity* of space. While Kant too holds that space must be continuous, it is Leibniz of all philosophers who is most concerned with 'the labyrinth of the continuum'.¹⁰⁴ On the one hand, if continuity is taken as basic (e.g. in Descartes's concept of extension), then there seems to be no way to account for discrete objects, but on the other hand, if atoms are taken as basic, then their composition into continuous wholes is a mystery. Leibniz's solution is to treat indivisibles as monads which can be represented as metaphysical points with a certain force, but *also* as infinitesimal mathematical points, able to engage in mathematical relations of continuity.

Spatial relations themselves are not divisible, but rather ideal. These ideal relations are not logical, but *intensive* relations of distance. *Distances* have no extensive parts, because they are *mere* relations. As Russell clarifies, extensive and intensive magnitudes have entirely different principles: whereas extensive magnitudes are composed of actual parts, and depend on the quantity of parts contained, 'intensive quantities, on the contrary, do not in any way presuppose the existence of smaller quantities of the same kind'.¹⁰⁵ Although their quantities cannot be extensively *measured* according

to the criteria of magnitude provided by actual parts, they can be related to each other in terms of greater or less, etc.¹⁰⁶ What is important is to recognise the nonextensive, *purely relative* nature of the magnitude in the first place: the magnitude concerns *only* the relation between the points concerned.¹⁰⁷ While extensive relations must take place in a coordinated, representational field, intensive relations are prior to such a common space, as the relations that compose them are entirely singular: they can be 'divided only by changing in kind'.¹⁰⁸ This will become clearer when we turn to Deleuze's theory of differentials.

The relational theory of space must be taken as ideal, otherwise one gets lost in the labyrinth of the continuum. Considering he was Kant's target in the Amphiboly, it is ironic that in effect Leibniz's analysis rests on a diagnosis of the labyrinth as a kind of amphiboly, a confusion of the ideal and the real. Leibniz's conception of the distinction between material extensive and ideal intensive relations is essential to his account of space.

However, this ideal nature of intensity is the subject of dispute between Russell and Martial Gueroult, and this controversy is in the background of *Difference and Repetition*. For Leibniz, the only *unity* that we find in the real world is due to the mind itself and its perception of the external world as 'well-founded phenomena'; in themselves, the monads have no intrinsic relation to each other. But if both space and extension be entirely ideal and subjective, how, demands Russell, can the relations exhibited between phenomena be 'well-founded'.¹⁰⁹ Leibniz's insistence upon the relational view of space is finally unsustainable, as it must presuppose an existing world of substances prior to, and somehow grounding, the relations. On the other hand, Martial Gueroult argues that what 'contributed to Russell's confusion is the wish to consider at all cost that *space* ought also be as subjective as *extension* . . . a bias of Kantian origin'.¹¹⁰ First, the subjectivity of the monads is not primarily meant to be epistemological, but ontological; furthermore, and crucially for us, there is a sense in which Leibniz, through the very account of intensive relations, affirms an *absolute* character of space, which is not simply reduced to the relations between extensities, no more than it is *merely* subjectively ideal. There is a real sense in which the set of all possible distances, as valid for God as well, can be said to form an absolute intensive space. Gueroult uses Leibniz's word *spatium* to distinguish this intensive space from geometrical or phenomenological space. This intensive *spatium*, as the set of all possible distances,

is moreover not confined to the particular spatial framework which the actual world happens to incarnate.¹¹¹

This dispute perhaps revolves around a rather narrow image of Kant, who, as we have seen, emphasises (at different stages, according to different degrees) the very same problems as Leibniz: the ideality of pure relations, the ontological and even absolute nature of space, and the difficulty of relating things in themselves to ideal spatial relations. So if Leibniz does indeed affirm an absolute *spatium*, then where lies the real difference between his view and Kant's different, but mutually consistent, suggestions about vectoriality and internal difference in space? There is real overlap between the two positions, as Deleuze remarks: 'the opposition between Kant and Leibniz seems much less strong to the extent that one takes account of the dynamic factors present in the two doctrines' (DR 26/40).¹¹²

If the subterranean Kantian idea of space is transformed via reference to the Leibnizian *spatium*, the field of intensive differentiation of space is *in principle* expanded: spatial determination is reducible to intensive differentiation, in such a way that an internal *genesis* of intensities can take place as a result of the implication that vectorial relations are always defined in relation to a possible perceiver. On the one hand, one may now determine say, a Möbius strip, according to its own spatial (or topological) field. On the other hand, it is also possible to determine kinds of space according to the experience of that space.¹¹³ Thus, for instance, the experience of *depth* becomes the index of a truly intensive distance; spatial magnitudes are not exclusively, or even primarily composed of extensive relations. In sum, this is the alternative to geometry that Deleuze is concerned to spell out in his search for a real principle. 'Space as pure intuition or *spatium* is an intensive quantity, and intensity as a transcendental principle is not merely the anticipation of perception' (DR 231/298).¹¹⁴

But the two positions of Leibniz and Kant are ultimately not compatible. For Leibniz, the absolute character of space is gained through the God's eye view of all possible relations. For Kant, however, if space is absolute, this is *only* for finite beings. Kant in effect abandons things in themselves to nonspatiality, leaving them without a discernible theoretical mode of individuation. Although, as will be discussed in the next chapter Kant does tend to think that intuitions themselves are representational, but he cannot say what it is *in* the affection that belongs to the thing in itself, as the spatiotemporal coordinates of the intuition, its quantity and quality, are purely ideal (the problem of token-identity).

Nevertheless our comparison of Kant and Leibniz has yielded up a new possibility. For alongside the distinction between noumena and phenomena, a new distinction has sprouted up between intensity and extensity. As extension or matter for Leibniz is only a 'well-founded phenomenon', 'what is exhibited extensively and mechanically in the phenomena is, concentratedly and vitally, in monads'.¹¹⁵ This notion that intensity is the 'inner' of extensity returns us to Kant's early notion of force, in which the intrinsic relation between the affection and the affecting substance is still thought intensively, so that intensity serves as the inner of affection. Deleuze's moves to create a new 'science of the sensible' (DR 56/79) should be seen partly as a return to this neglected aspect of the rationalist position. As we will see in the following chapter, Deleuze proposes that intensities should indeed be considered to have noumenal significance; moreover, he will propose an interesting solution to the problem of token-identity between noumena and phenomena. He also develops ideas about spatiotemporal 'translation' and 'rotation', the former involving movement across space, the latter involving movement on the spot, which are perhaps indebted from Francis Warrain's 1907 tome on non-Euclidean space.¹¹⁶ Deleuze's commitment to a thought that articulates the fundamental *movements* of reality results in his reconstruction of a relatively concealed 'tradition' of thinking about the intensive aspects of space and time, extending from Leibniz and Kant, to Novalis, Maïmon and Wronski, and in the twentieth century to figures like Bergson, Warrain in philosophy and Minkowski, Binswanger and Piaget in psychology.

Deleuze's development of this nexus between Kant and Leibniz also explains his preference for 'Maïmon, and certain aspects of Novalis' among the German Idealists (DI 114). In the immediate wake of Kant, Maïmon attempted to justify a return to a Leibnizian account of space, time and intensity which develops in crucial ways the account so far unravelled, by way of a return to Leibnizian differential calculus. Deleuze borrows heavily from him, and in a short while we shall turn to a brief sketch of Maïmon's position. Maïmon's theory is important because it makes a first and relatively straightforward attempt to effect a transition between aesthetic and dialectical difference. A brief account of it will provide us with the grounding to begin to understand Deleuze's account of the nature and relation of Ideas and intensities.

For Maïmon, Kant's notion of the forms of intuition, space and time, is incomplete. Space and time are not absolute, ideal forms, but

really should be considered as forms of *differentiation* necessary for finite beings.¹¹⁷ There are two steps to this argument. First, Maïmon argues that to conceive of a pure continuous and homogeneous spatial intuition (say a pure intuition of a colour) devoid of difference would not actually be spatial at all, as there would be no means at all to distinguish any coexistent points within it from one another.¹¹⁸ Therefore space cannot be understood as the form of *all* intuition (as spaceless intuitions are possible); it must rather be seen as a form of the differentiation of intuition. Space is really the form by which discreteness is represented to a finite intellect, while time is the way successiveness must be represented.¹¹⁹ But both of these forms of differentiation are mutually dependent. Discreteness requires successive synthesis, in order to be more than a mere abstract unity, while succession requires coexistence in order to retain continuity with itself. 'Space' *as such* exists no more than does 'time': separately they are both *entia imaginarium*, or limit-cases, and are only conceivable together.

The second step is to relate this move back to what he sees as the essential task of transcendental philosophy, to account for *synthetic* judgements. Synthetic judgements are judgements for which no logical identity has been discerned; therefore the rules of synthesis must present the fundamental ways in which difference is nonanalytically thought and unified.¹²⁰ Space and time thus become two forms of differentiation (among others) for a finite being. By reducing space and time to forms of difference for a finite intellect, Maïmon returns to the Leibnizian idea that sensation is an obscure form of a more fundamental kind of differentiation that can only be adequately perceived by an infinite intellect.¹²¹ Synthesis is seen as a lack compared to infinite analysis, which is now more conceivable than on Kant's model, because space and time are forms of difference in general, not of all possible givenness (or appearance) as such for finite beings. Spatiotemporal intuition is then itself a kind of schema, 'a sensible image of the differences of things'.¹²² Maïmon nevertheless insists that real 'differences of things' must be conceived, prior to sensible differentiation, as their positive ground. In this way he attempts to overcome the obscurities in Kant's account concerning the nature of the material manifold, where the final ground for difference is the mere givenness of sensible 'qualities'. For Maïmon it is possible to find a method to treat what is given in sensation as the object of an ongoing progressive determination, so that the real differences of things are reconstituted. This method involves a reduction of the

sensible given to an abstract form, which can then be related to other such forms through differential equations:

All sensible representation, considered in itself as quality, should be abstracted from all quantity, both extensive and intensive. The representation of the colour red, for example, should be thought without finite extension, not however as a mathematical point, but as a physical point or as the differential of an extension.¹²³

Through differentiation and integration of the mutual relations of these ideal objects, we set out on the path of complete determination. Maimon calls the objects of this genetic method ‘Ideas of the understanding’, but their form would no longer be conceptual, but ultimately expressed according to an ideal or purely symbolic differential calculus. We have noted above that in *Difference and Repetition*, Deleuze explicitly attempts to move beyond Maimon on this point, suggesting that the ‘Ideas’ do not belong to the understanding, but, due to their ‘sub-representative’ nature, can be identified as Ideas in the strict Kantian sense.¹²⁴ With regard to Novalis, Deleuze makes one brief reference in *Difference and Repetition*: ‘Novalis, with his tourmaline, is closer to the conditions of the sensible than Kant, with space and time’ (DR 222/287).¹²⁵ According to Deleuze, Novalis had a vivid apprehension of how the Kantian schematism could be reworked to demonstrate the temporalisation and spatialisation of Ideas, so that minerals, fossils and living creatures could all demonstrate the unfolding of ideal relations in time.

But it is urgent now that we find out more about the ideal forms of differentiation that support, synthesise and extend these intensive relations. It was suggested above that vectorial relations (such as left-right) were intensive incarnations of ‘Ideas’. In order to comprehend further Deleuze’s Aesthetic, we must keep in mind his ideas not just about the Dialectic (the object of which is ‘Ideas’), but also about the Transcendental Analytic. It is necessary to be clear about Kant’s concept of the concept, and about the location and role of conceptual understanding in the architecture of Copernican thought.

Notes

1. Hume, *Enquiries Concerning Human Understanding and Concerning the Principles of Morals* [1777] (Oxford: Clarendon Press, 1975), pp. 54–5.
2. See E. O’Neill, ‘Influxus Physicus’, in S. Nadler, ed, *Causation in Early*

- Modern Philosophy (Cartesianism, Occasionalism, and Preestablished Harmony)* (Philadelphia: University of Pennsylvania Press, 1993).
3. Associated with Malebranche, who argued that, as a result of the impossibility of physical causation between finite substances, God alone could be considered the real cause of the order in the world, of which the particular changes we see are only 'occasions'.
 4. The retreat from occasionalism and pre-established harmony back to the rehabilitation of physical influx could not have happened without the Kantian idealisation of the issue, where the physical transmission of properties is no longer considered as important as the merely *law governed* nature of the change. Arguably, Hume's theories were not enough to make this paradigm shift because of his appeal to the merely psychological nature of connection.
 5. Cf. Nicholas Rescher, *The Philosophy of Leibniz* (Upper Saddle River, NJ: Prentice-Hall, 1967), pp. 14–16 on 'programs'; Bertrand Russell, *The Philosophy of Leibniz* (London: Routledge & Kegan Paul, 1900) pp. 47ff., 97ff. on 'series'.
 6. Many commentators on Hume find a problem in his account of causality because the account of causality as custom is seen secretly to rely on a naturalistic account of the causality of the psychological connections in the mind that go to make up custom. Cf. Barry Stroud, *Hume* (London: Routledge, 1977), chapters 3–4. From the point of view of the historical controversy about physical influx, Deleuze's concentration on pre-established harmony in his interpretation of Hume has the merit of both being implicitly faithful to the historical situation and saving Hume from immediate contradiction, by shifting the burden of causality ultimately to purposiveness.
 7. The difference between Kant's formalisation and what is known as Hume's fork rests on the fact that Kant's schema is entirely formal and thus prior to the decision as to the legitimacy of any of the combinations, whereas Hume's disjunction between logical truths and matters of fact *results* from arguments that rule out any representatives of what Kant will call synthetic *a priori* truths.
 8. The abiding feature that Deleuze takes from Nietzsche turns out to be the notion of eternal return. For Deleuze, it appears to be this latter 'end of all things' or end of time that governs the selection of the ends and values that have become *problematic* after Kantianism. Far from embracing a relativisation of ends, the eternal return for Deleuze is precisely the notion that allows the subject to *say the sense* of, or to *express* Being as Becoming. For Deleuze, as for Hegel, immanence finds its temporal expression only in a form of eternity.
 9. There is evidence that Kant himself did not see the break of 1781 as absolute. First, many *Reflexionen* from the period leading up to the publication of the *Critique* show Kant to be thoroughly engaged with

problems of rationalist metaphysics; some of these will be discussed later on. Moreover, as well as his discussions of metaphysics in his lectures, some of his letters from the first ‘critical’ years show that he understood his work as continuous with his previous writings. When Kant reported to Marcus Herz on 1 May 1781 that he had now finished the *Critique*, he said that ‘this book contains the result of all the varied investigations, which start from the concepts we debated together under the heading ‘the sensible and intelligible world’’, a reference to the full title of the ‘Inaugural Dissertation’, ‘Concerning the Form and Principles of the Sensible and Intelligible World’ (C 179, Ak. 10:266). On 26 August 1783, responding to Johann Schultz’s questions about the *Critique*, Kant directed him back to the ‘Inaugural Dissertation’ where he says Schultz ‘may find a clearer prospect here where I have only been able to make out something hovering vaguely before me, obscured by fog, as it were’ (C 208, Ak. 10:352). Of course the very notion that one may perceive something more clearly when it is in itself more obscure (less distinct) is itself thoroughly Leibnizian. Even in 1797 in a letter to Tieftrunk, Kant affirms the place of the ‘Inaugural Dissertation’ in his corpus, although he tries to discourage his correspondent from initiating the republication of anything earlier than that (C 528; Ak. 12:208). Cf. also Kant’s letter to Johann Bernouilli of 16 November 1781, where he repeats the idea, made eleven years before in his famous letter to Herz, that the single issue that propelled him away from the ideas of the ‘Inaugural Dissertation’ was ‘the problem of the *source of the intellectual elements in our cognition*’ (C 186, Ak. 10:278). That this problem is crucial for the critical philosophy in general is not in doubt, and will be reinforced over this chapter and the next. It should, however, be localised in the shifting context of Kant’s views.

10. Deleuze, Review of Hyppolite’s *Logic and Existence*, p. 195.
11. Cf. Leibniz, ‘A New System of Nature’: ‘[I]t is not possible for the soul or any other true substance to receive something from without’, in R. Ariew and D. Garber (eds.), Leibniz, *Philosophical Essays* (Indianapolis, IN: Hackett, 1989), p. 143.
12. ‘Of Universal Synthesis and Analysis’ in Parkinson (ed.), Leibniz, *Philosophical Writings* (London: Everyman, 1973), pp. 12ff. To avoid confusion it should be noted that real definitions, although they demonstrate the possibility of something, do not have any direct relation with ‘real’ – that is, physical or material – truths in the sense I will be using the term. In the *Discourse on Metaphysics*, Leibniz divides real definitions into two kinds; one is causal and describes a method for generating the thing, while the other involves finding the primitive notions in a thing through analysis; cf. *Philosophical Essays*, pp. 56–7.
13. For Leibniz, the *cogito* is not primary because of its contingency. Against the claim that thought has immediate access to its own reality, Leibniz

counters that 'the *cogito* is merely a proposition of fact, founded on immediate experience, and is not a necessary proposition whose necessity is seen in the immediate agreement of Ideas. On the contrary, only God can see how these two terms, *I* and *existence*, are connected – that is, why I exist' (*New Essays on Human Understanding*, tr. and ed. P. Remnant and J. Bennett, Cambridge: Cambridge University Press, 1996, p. 411). It might seem that Descartes had merely argued for the fact *that* I exist, not for why I exist. But it is the status of the proposition that is important: the *cogito* itself is not a necessary proposition, it is contingent. As such it requires a sufficient reason in order to make any claim that is not merely logical. In Kantian terms, it is synthetic, and as such requires 'some third thing' to ground its truth. (See R. McRae, 'As Though Only God and It Existed in the World', in M. Hooker, *Leibniz: Critical and Interpretative Essays*, Manchester: Manchester University Press, 1982, pp. 81–3).

14. Second letter to Clarke, *Philosophical Essays*, p. 321.
15. When Leibniz opposes synthesis to analysis, he merely differentiates them by their order (progressive and regressive reasoning; cf. 'Universal Synthesis and Analysis', p. 16). However he does allow that 'it is better to produce a synthesis, since that work is of permanent value'. But if synthesis were merely the inverse of analysis there would be no more permanence in the one than in the other. Clearly Leibniz does want to associate synthesis with real definition, but the latter only concerns logical possibility. Again, Kant's problem will be to tease out in precisely which way synthesis and 'reality' are related.
16. His cosmological and teleological proofs certainly depend on it; cf. *Monadology* # 32–9, *Philosophical Essays*, pp. 217–18; the question is whether the ontological proof also does.
17. *Monadology* # 41.
18. Letter to Arnold Eckard, Summer 1677, in *Philosophical Papers and Letters*, ed. L. Loemker, Dordrecht: D. Reidel, 1969, p. 177. Cf: 'By a perfection I mean every simple quality which is positive and absolute or which expresses whatever it expresses without any limits', 'That a Most Perfect Being Exists', *Philosophical Papers and Letters*, p. 167.
19. In 'The Only Possible Argument', Kant suggests that a real definition can be found in the case of the eponymous argument (cf. TP 126; Ak. 2:81, TP 135, Ak. 2:91). But in the *Critique of Pure Reason* Kant suggests that real definitions are impossible, because they must depend on merely nominal, conditionally analytic definitions of the intension of a concept (cf. A727ff./755ff.). We will return to Kant's proof for the existence of God later in this chapter.
20. *Philosophische Schriften von G. W. Leibniz*, tr. C. J. Gerhardt (Berlin, 1875–90), VII, p. 194 cited in the 'Extracts from Leibniz' in B. Russell, *The Philosophy of Leibniz*, p. 296.

The Metaphysical Origins of Kantianism

21. In an early text, Leibniz equates existence with individuation; perfection is equivalent to individuated being. Cf. L. B. McCullough, 'Leibniz's Principle of Individuation in his *Disputatio metaphysica de principio individui* of 1663' (in K. Barber and J. Gracia, eds, *Individuation and Identity in Early Modern Europe*, Albany, NY: SUNY, 1994), pp. 202–11.
22. *New Essays on Human Understanding*, p. 438; cf. *Discourse on Metaphysics*, in *Philosophical Essays*, p. 137.
23. For a formal presentation of the proof, see David Blumenfeld, 'Leibniz's Ontological and Cosmological Arguments', in *The Cambridge Companion to Leibniz*, ed. N. Jolley (Cambridge: Cambridge University Press, 1995) pp. 358ff.
24. 'That a Most Perfect Being Exists', *Philosophical Papers and Letters*, p. 167.
25. Leibniz remarks that 'I showed this reasoning to Mr. Spinoza when I was in the Hague. He thought it sound, for when he contradicted it at first, I put it in writing and gave him the paper', *Philosophical Papers and Letters*, p. 168.
26. Thus we perceive extended things through the attribute of Extension. These extended things are *modes* or *affections* of that substance; they are dependent on the attribute for their form. Thus particular thoughts too are modes of the substance conceived under the attribute of Thought.
27. If we think at this stage in a Cartesian manner, as we are partly being invited to do, then we can think of thought and extension as two substances which have nothing in common with each other. They therefore are not conceived as limiting one another, because extension can only be limited by extension, and thought only by thought. But the specificity of the attributes is not essential for the purpose of Spinoza's argument in Part One of the *Ethics*.
28. Given the title of this Part of the *Ethics*, 'Concerning God', it seems at first bewildering why Spinoza should make these hair-splitting constructions the subject of his first six propositions. But important work has been done here, without which the eleventh proposition, that 'God, or a substance consisting of infinite attributes, each of which expresses eternal and infinite essence, necessarily exists' would not have its peculiar Spinozist force. So what has happened here? First, Spinoza has ruled out the notion of an eminent God, or a God that contains its substances only eminently. Each substance must have nothing in common with any other substance. There can be no God that unifies its attributes or substances through a principle which lies beyond the properties of those attributes. Since an attribute is the primary characteristic of a substance, this would be an essentially irrational position. Descartes's conception of substance in the *Principles of Philosophy* is one target among others

here: he maintained that God was an uncreated substance responsible for producing what he called ‘created substances’, i.e. human souls and the physical world they inhabit (*Principles of Philosophy*, I.51–2). Spinoza ridicules the notion of created substance (E1P8S2). For Spinoza theology is the *scientia dei*, the knowledge of God, and should remain science, and it pays neither God nor us any respect to attribute to God unknowable or even irrational qualities, such as the power to create other substances, or free will, which Spinoza dismisses as a fiction.

29. Again, Spinoza’s target here is Descartes, who conceived of real distinction as involving numerical distinction. Thus there were a plurality of substances sharing the same attribute – souls – which were yet conceived as really distinct – ie they were classed as substances. But for Spinoza this is to make nonsense of a good concept.
30. I here give what I think is the strongest interpretation of Spinoza’s proof, which originates in Martial Gueroult’s close reading of Spinoza’s arguments about substance M. Gueroult’s, in ed., *Spinoza*, Vol. 1: *Dieu: Ethique 1* (1968). Although Deleuze’s own *Spinoza and the Problem of Expression* (translated as *Expressionism in Philosophy: Spinoza*, 1992) appeared in the same year, Deleuze’s 1969 article on Gueroult’s interpretation (cf. p.38 above) shows the influence of Gueroult’s teaching on his thought. Gueroult’s and Deleuze’s accounts of substance are both a quantum leap forward from more traditional accounts which read substance as a logical subject. Another similar version of the proof should also be mentioned. Pierre Macherey argues for a proof based on a genetic or real definition in the causal sense, which is held to express God’s efficient cause (see footnote 39 below). God, if he is *causa sui*, is conceived as having an *internal cause*. And as we have seen, God has been genetically determined as a being consisting of an infinity of attributes, of which each one expresses an eternal and infinite essence (D6). This causal proof has the advantage of helping us to reconceive the status of the relation of substance to attribute and mode not as a property relation but causal. But one wonders whether the status of the attributes as really distinct is compromised by attributing them the status of *collective* cause. This model does give us an immediate genesis of God, but at the price of stretching the notion of cause. The notion of *causa sui*, even if conceived as immanent, reintroduces eminence in that God, *as* infinity of attributes, is somehow caused *by* himself. See Macherey, ‘The Problem of the Attributes’ (in W. Montag and T. Stolze eds., *The New Spinoza* (Minneapolis: University of Minnesota Press, 1997), p. 77, and compare Spinoza’s Epistle 60, and the alternative demonstration to E1P11.
31. *Treatise on the Correction of the Intellect* (ed. Parkinson), 97/254.
32. In *Bergsonism*, Deleuze refers to Bergson’s argument that although it would appear that the thought of the nothingness of the world has

- priority over its existence, in that nothingness must have come before existence, this is a kind of ‘transcendental illusion’, as the thought of nothingness requires ‘more’ than the thought of being; it requires positing, plus the negation of that positing (B 46–7).
33. The demonstration of God in Spinoza does not in fact rely on any identification of what the attributes are.
 34. Edwin Curley, *Beyond the Geometrical Method* (Princeton, NJ: Princeton University Press, 1988), p. 30.
 35. Up until this point Spinoza has been working with substances of one attribute – each substance has been distinguished by its primary attribute, in default of it being distinguished by anything else. But the supposition that a substance is only distinct through its attributes bears with it an interesting ambiguity – for it means that the attributes must also have the character of substance, that is, they must be ‘conceived through themselves’. So now Spinoza appears to make a purely *conceptual distinction* between substance and the attributes (attributes after all must be attributes of something). By appealing to this conceptual distinction, Spinoza claims that there is in fact only one substance containing these very attributes. And if this is to be conceived as a substance, then it must be unlimited, i.e. infinite. So therefore, the attributes which are infinite in their own kind must be folded up in an absolute infinity of a single substance, which is now given the name God. This move can be perhaps made more comprehensible by referring to our awareness to the fact that we have access to at least two attributes, thought and extension, both of which seem to express the same substance. So it is conceivable that two attributes belong to the same substance (although it is important to remember what has been achieved so far – the necessity that these attributes do not *divide* substance). Second, we can think of a being with infinite attributes, and this is what is often called God.
 36. Jonathan Bennett persists in positing a transattribute identity which is in turn expressed by the attributes. However, this transattribute identity cannot be grasped by the intellect (Bennett, *A Study of Spinoza’s ‘Ethics’*, # 34.2, p. 141. As Curley rightly objects, this introduces a new eminence into Spinoza, an inexpressible eminent unity, which is what he trying to escape; Curley, *Behind the Geometrical Method*, p. 155n.25.
 37. EPS 20. Deleuze’s presentation of Spinoza’s proof as a genetic proof clearly implies an objection to Hegel’s criticism that Spinoza’s substance is a dead presupposition, without genesis. Macherey explicitly presents his causal-genetic proof as a refutation of Hegel’s view.
 38. In turn each attribute is divided into modes, conceived by Deleuze as intensive degrees of a quality, or as *powers* or *capabilities*. But each mode expresses the substance of which it is a part *immediately* through the attributes.
 39. Macherey had argued that Gueroult is wrong to suggest that Spinoza

- returns to 'simple elements' in order to 'reconstruct' substance in a genetic definition (in Leibniz's first sense of a real definition); 'The Problem of the Attributes', 85. Deleuze's version, however, mediates between Macherey's and Gueroult's (while undoubtedly also, along with Gueroult, secretly appealing to Leibniz), by giving a modal sense to the genetic definition by which the simple elements compose substance; in so doing he avoids Macherey's turn to a causal definition in which the real distinction of the attributes is compromised, but stays faithful to the need for a genetic real definition, not an analytic one.
40. Charles Hartshorne, *The Logic of Perfection* (La Salle, IL: Open Court, 1962), ch. 2. Cf. also C. Hartshorne, 'The Necessarily Existent' and Norman Malcolm 'Statement of Anselm's Ontological Arguments', in A. Plantinga ed., *The Ontological Argument* (London: Macmillan, 1968), pp. 148–52.
 41. 'Two Notations for Discussion with Spinoza', 1676, *Philosophical Papers and Letters*, p. 169.
 42. Russell, *The Philosophy of Leibniz*, p. 296.
 43. 'If we assume A, B, C, D to be equal as regards essence, i.e. equally perfect, or equally demanding existence, and if we assume that D is incompatible with A and with B, while A is compatible with any except D, and similarly as regards B and C; it follows that the combination ABC, excluding D, will exist; for if we wish D to exist, it can only coexist with C, and hence the combination CD will exist, which is more imperfect than the combination ABC'. It is more imperfect because 'everything possible demands that it should exist . . . hence it follows that that combination of things always exists by which the greatest possible number of things exists' Russell, *ibid.*
 44. Letter to Foucher, 1675, *Philosophical Essays*, *ibid.* p. 2.
 45. Cf. Letters to Arnauld, *Philosophical Essays*, *ibid.* p. 70.
 46. *Discourse on Metaphysics*, *Philosophical Essays*, *ibid.* p. 36.
 47. *Monadology* #43, *Philosophical Essays*, *ibid.* p. 218.
 48. *Monadology* #44, *ibid.*
 49. Russell, *Philosophy of Leibniz*, p. 296.
 50. Nietzsche, *Will to Power* # 801. Cf. *Twilight of the Idols*, 'The Four Great Errors', p. 8, on the 'innocence of becoming'.
 51. Cf. the 1663 *Disputatio metaphysica de principio individui*: 'we treat of something real and what is called a "physical principle", which would serve as the foundation for the formal notion in the mind of 'individual', understood as individuation or numerical difference', quoted in L. B. McCullough, 'Leibniz's Principle of Individuation', p. 203. Note that 'formal' here is used in its Scholastic sense. Leibniz is saying that a real kind of individuation must underlie the 'formal' individuation we use in knowing things.
 52. See Henry Allison, *The Kant–Eberhard Controversy* (Baltimore, MD:

- Johns Hopkins University, 1974), pp. 20, 25ff. for background on Wolff's position.
53. Cf. *ibid.*, p. 51ff.
54. Kant subdivides his principle into antecedently and consequentially determining grounds, which correspond to *ratio essendi* and *ratio cognoscendi*. Thus, as concerns the latter, 'the eclipses of the satellites of Jupiter . . . furnish the *ground of knowing* that light is propagated successively and with a specifiable velocity' (TP 12, Ak. 1:393). Such a ground does not give us the ground of being (*ratio essendi*) for the nature of light. It is thus the antecedently determining ground which has metaphysical importance, and which will be examined.
55. See Michael Friedman, *Kant and the Exact Sciences* (Cambridge, MA: Harvard University Press, 1992), ch. 1.
56. This distinction between logic and reality does not immediately appear as such in Kant's early work. In the 'New Elucidation', Kant appears to derive his principles of succession and coexistence from the mere principle of determining ground, because they specify the ontological principle that to determine anything, or to ask why it is at is, is equivalent to excluding every opposite. Most of the work would seem to be being done by the definition of *determination* itself. But in the 'Attempt to Introduce the Concept of Negative Magnitudes into Philosophy' (1763), Kant goes on to argue explicitly for a preliminary distinction between the logical and real that would seem to have priority over the analysis of 'determination' in the earlier work.
57. Kant also provides another argument in the next paragraph. A change involves something coming-to-be which previously was not, or becoming the opposite of what it was; but if isolated substances are the sole grounds involved, then these same grounds will determine both the first state and its opposite, which is absurd (*ibid.*).
58. Kant says that a much-needed proof against idealism follows from this: 'The soul is subject (in virtue of the inner sense) to inner changes. Since, as we have proved, these changes cannot arise from its nature considered in isolation and as disconnected from other things, it follows that there must be a number of things present outside the soul with which it stands in a reciprocal connection' (TP 39, Ak. 2:411–12). The changes that occur in the mind must be caused by something outside it. Paul Guyer suggests that this is an anticipation of the Refutation of Idealism in the second edition of the *Critique* (*Kant and the Claims of Knowledge*, Cambridge: Cambridge University Press, 1987, p. 12). There is truth in this, but what is implied in this early refutation of idealism is something more, based in the first instance on Kant's acceptance of the necessity for distinct principles for reality. Hence his refutation of idealism was first of all a refutation of a form of idealism that can follow from a logicist understanding of Leibniz's monadism. His

claim is that rationalist metaphysics requires real existence for determination to take place Cf. *Metaphysik Herder*: 'An egoist thinks that I, who am thinking here, am the only simple being, without connection (nexu) to others. [An] idealist, that there is merely a spiritual world. Origin of *idealism*, the truth that the body without thoughts constitutes no world' (LM 5, Ak: 28:42). The fundamental thing an idealist denies is thus the *nexus*, the connection between substances.

59. *Monadology* #42, in Leibniz, *Philosophical Essays*, p. 218.
60. Similarly, Kant says, one person may be affected by a certain amount of pleasure at the same time as they are afflicted by an equal amount of displeasure: the result again (he claims!) is zero.
61. *Metaphysical Foundations of Natural Science*, in Kant, *Philosophy of Material Nature* (Indianapolis, IN: Hackett, 1985), p. 36, Ak. 4:494.
62. Cf. J. V. Buroker, *Space and Incongruence* (Dordrecht: Reidel, 1981), p. 41. M. Friedman, *Kant and the Exact Sciences*, ch. 1.
63. Cf. Kant's question in the essay *Attempt to Introduce the Concept of Negative Magnitudes into Philosophy*: how is it that 'because something is, something else is cancelled'? (TP 241, Ak. 2:204). He claims that the absolute state of the world can be considered as zero, with every change involving a compensation elsewhere in the system. 'Falling [is] 'negative rising', retreat, 'negative advance' . . . falling is just as positive as rising' (TP 215, Ak. 2:176).
64. Precisely because the *power to suffer* depends on the *contingent* event of connection, God is not totally responsible for the accident. If God were, then any principle of harmony would become pre-established again, and Kant's point about the irreducible contingency of change would be contradicted. Moreover, Kant says at the end of the manuscript that 'this influence is impossible even [for] God, because he can never produce the accident in another, except insofar as he is ground of the power which produces the accident, e.g., regret in the soul' (ibid.). Here we can see that if it were possible for God to cause an influx, then it would be equivalent to the complete determination supposedly involved in pre-established harmony.
65. In his very informative article, 'Kant's Theory of Physical Influx' (*Archiv für Geschichte der Philosophie*, 77, 1995) Eric Watkins defends the claim that since Kant had rejected pre-established harmony and affirmed physical interaction, he must be characterised as defending physical influx (without transmission). However, he overstates the case, and quotes too selectively from the *Metaphysik Herder* (in the *Lectures on Metaphysics*). Despite Kant having explicitly argued against influx in the passage just quoted, Watkins implicitly dismisses this passage, apparently for the following reasons. First, he says the difference between pre-established harmony and Kant's version of physical influx can be explained in terms of counterfactuals: 'for pre-

established harmony one substance would run the same course even if all other substances were annihilated', whereas the opposite is true for physical influx. Second, he says that 'Kant gives no indication that the harmony God is responsible for is pre-established' (p. 299). However, against both of these claims one should point out that Watkins has not excluded the notion of generally established harmony, which allows for intersubstantial causation *and* grounds the 'inner ground' that Kant holds necessary to explain contingent interaction.

66. The account of the internality of force is not enough to justify such an affirmation. Indeed, in the *Critique of Pure Reason*, Kant makes a point of saying that forces are merely external relations.
67. The doctrine of the mere formality of logic is not affirmed until the *Critique of Pure Reason*, so Kant would still seem to hold, like Leibniz, that analytic truths have metaphysical validity in the sense that they belong to the realm of eternal truths. Whether they have real validity, however, is the key question.
68. Otherwise his account of reality would begin to fragment: there would be a reality based on the contingent external relations of the physical field, which could only be completed by an account of why *these* substances or forces are originally distributed in a certain way. This would be analogous to a split between extensive quantitative relations and a set of mysterious qualitative givens.
69. Kant deals in detail with other contemporary notions of existence, which he also finds prone to his argument: Wolff and Baumgarten both hold versions of the claim that existence is a completion of the determination of a possible substance, while Crusius argues that existence is equivalent to the fact of something being 'somewhere and somewhen', i.e. spatiotemporally localised. Kant argues against all of these that it is still logically possible to think all these predicates and for a thing still not to exist. There is always something 'more' involved in the existence of something over its mere possibility, but how are we to think this 'more'? Kant professes that it is impossible to adequately analyse existence; all we can say is that 'existence is the absolute positing of a thing . . . the concept of positing or setting (*Position oder Setzung*) is perfectly simple: it is identical with the concept of being in general' (TP 119, Ak. 2:73). But, as Kant himself seems to say the concept of existence is really a riddle, he seems to confess he is no closer to understanding it with this definition. However, as we will see now, another purely *modal* definition of existence is nevertheless presented alongside this discussion.
70. See Mark Fisher and Eric Watkins, 'Kant on The Material Ground of Possibility' (*Review of Metaphysics*, 52, 1998); Eckart Förster, *Kant's Final Synthesis* (Cambridge, MA: Harvard University Press, 2000), pp. 77–101; Dieter Henrich, *Der ontologische Gottesbeweis* (Tübingen: J. C. B. Mohr, 1960), pp. 185–7. All three cite similar reasons why this

proof appears to disappear underground in Kant, focusing on the regulative nature of Ideas.

71. It is sometimes claimed that it was the post-Kantians who effected the dependence of the logical principle of identity on the real identity of the subject. For instance, in 'The Two Logics and Their Relation', in *Experience and Its Systematisation* (The Hague: Martinus Nijhoff, 1972), Nathan Rotenstreich argues that Reinhold and Maimon begin this process. But Kant in effect had also initiated this process in his argument about real possibility. However, he will retreat from it shortly by saving logic by making it entirely formal.
72. Hegel's chapter on modality in *The Science of Logic* is one of the most crucial, yet it contains material that he continued to rework until his death. See Gabriella Baptist, 'Ways and Loci of Modality. The Chapter "Actuality" in the *Science of Logic* between its Absence in Jena and Its Disappearance in Berlin' in G. di Giovanni, *Essays on Hegel's Logic*, (Albany, NY: SUNY, 1990).
73. Kant's arguments 'that the necessary being is a mind' are very unconvincing (TP 131–2, Ak. 2:87–8). First, if God is identical to the greatest possible reality, then understanding and will must coexist with this reality. But, given the priority of reality in possibility, Kant cannot therefore meaningfully talk about the 'greatest possible reality'. Possibility is relative to reality first of all; logical possibility is now strictly identical to real possibility; it is not abstract. Furthermore, if understanding and will are indeed 'true realities' there is nothing inherently necessary about their reality, which means they could be merely contingent. Or, as Spinoza simply says, 'Man thinks' (E2A2).

Kant's second argument revolves around the irreducibility of understanding and will to other real properties. However, this could be incorporated into a Spinozist argument about the equal necessity of thought and extension. It does not provide any way understanding can be seen to order the rest of reality, which is what Kant needs God to do.

The last proof is as follows: 'Thirdly, order, beauty and perfection in all that is possible presuppose either a being, in the properties of which these relations are grounded, or at least, a being through which, as from a principal ground, things agreeing with these relations are possible' (TP 132, Ak. 2:88). We need only pay attention to the clause following 'at least'. Kant argues that the necessary being is the ground for all other beings. 'It follows that the necessary being will possess that property, in virtue of which everything else, apart from itself, is able to become real in agreement with these relations'. This in itself does not follow, so Kant adds a semi-transcendental argument that 'the ground of the external possibility of order, beauty and perfection, is not sufficient unless a will in agreement with the understanding is presupposed'

The Metaphysical Origins of Kantianism

(ibid.). But this claim would seem to be a *petitio* as it is precisely its sufficiency that is in question.

Furthermore, the weakness of Kant's arguments for the mind of God are in effect admitted insofar as the rest of the book proceeds at great length to provide empirical teleological examples for the governance of God.

74. See *Metaphysik Herder* (in the *Lectures on Metaphysics*) from 1764 (LM 4, Ak. 28:41) and Kant's attempt to deal with the problem in the 'Inaugural Dissertation' (TP 380, Ak. 390ff), and his admission later that 'if a number of necessary causes were to be admitted', then a plurality of worlds would be possible (TP 403, Ak. 2:408).
75. *Opus posthumum* (tr. E. Förster and M. Rosen, Cambridge: Cambridge University Press, 1995; hereafter OP), p. 205, Ak. 22:125; 219, Ak. 21:10. See K. Ameriks, *Kant's Theory of Mind*, pp. 95–9.
76. 'A thing's existence follows necessarily either from its essence and definition or from a given efficient cause. . . . A thing is called contingent only because of a defect in our knowledge' (E1P33S1). Kant briefly discusses chance and necessity in Spinoza in *Metaphysik Herder* (LM 4; Ak. 28:41), where he says 'the destiny of Spinoza . . . has perhaps not been rightly understood'. But he does not go into the crucial difference between Spinoza and Leibniz on sufficient reason.
77. This oscillation could be given the form of an antinomy. The Kantian way out of an antinomy is to point to an ambiguity in the alternatives. Here, the ambiguity would be the notion of 'ground': we cannot adequately define ground because we cannot decide from its concept whether grounds might not be fully internal or external, or if both, how this is possible.
78. Cf. Nietzsche, *Beyond Good and Evil*, # 22.
79. See for instance Bruno, *Cause, Principle and Unity* (trans. R. de Lucca, Cambridge: Cambridge University Press, 1998), p. 66: 'Every potency, every act which, in the principle, is (so to speak) enfolded [or implicated], united and unique, is unfolded, dispersed and multiplied in other things. The universe, which is the great simulacrum, the great image and sole-begotten nature, is also all that it can be. . . . But it is also not all that it can be, because of its very differences, its particulars, its modes and its individuals'. On Bruno and 'complication', see PS 45; DR 123/161; Deleuze, *The Fold: Leibniz and the Baroque*, pp. 23–4. Also see the extended discussion of Bruno in chapter 5 of Joshua Delpech-Ramey's *The Hermetic Deleuze*, which explains the notion of *complicatio*. Bruno reasons that 'if the universe is infinite, the divine can no longer be conceived as the limit of the finite, but must be envisaged as that which the finite 'complicates' in itself. 'God is the fully explicated aspect of that same reality'. Delpech-Ramey's account of Bruno's explanation of *matter* in terms of contraction and expansion

- illuminates Deleuze's use of that conceptual couple, even in his work on Bergson (which alludes to a 'cosmic' memory). His observation that 'Bruno calls individuation a "double contraction" (*duplex contractio*) of matter and the World Soul' confirms the axial centrality of Bruno in the tradition of thought about immanence taken up by Deleuze.
80. The fact that in the *Dissertation* Kant nevertheless affirmed the *ideality*, not the reality of space and time seems at first peculiar, but this later statement in the lectures perhaps represents an implicit criticism of his earlier, more simplistic account of the relation of noumenon and phenomenon, which we will visit in more detail in a moment. K. Ameriks discusses this passage in 'The Critique of Metaphysics: Kant and Traditional Ontology', in P. Guyer (ed.) *The Cambridge Companion to Kant*, p. 268ff.
 81. However, the famous defender of Newton against Leibniz, Samuel Clarke, who put forward the thesis in *A Demonstration of the Being and Attributes of God* that absolute space is part of God, was criticised for his Spinozist tendencies on this point.
 82. We are still revolving in a Leibnizian orbit: the account of ideality emerges from Leibnizian theses about the ideality of relations, hence is not originally an epistemological matter.
 83. In #13 Kant says that 'the principle of the form of the *sensible world* is that which contains the ground of the *universal connection* of all things, insofar as they are *phenomena*' (TP 391, Ak. 2:398), and he goes on to specify that these conditions, which ground universal succession and coexistence are the 'schemata and conditions of everything sensitive in human cognition'. Any similarity between this and the theories of the *Critique* is overshadowed by the fact that it turns out that the mutual organisation of space and time are *all* that is necessary for a world; there is no reference to categories in the 'Inaugural Dissertation'. These conditions are all that *coordinate* the world and make it a unity.
 84. Now that the notion of ideality comes to assume importance in Kant, it must henceforth be kept in mind that *reality* was primarily meant to be opposed to logic, not to *appearance* or ideality as such. There will indeed be a shift in Kant's concept of reality but it must be charted carefully.
 85. In the first *Critique*, intensity will be restricted to the degree of any extensive intuition; thus the Anticipations of Perception are subordinated to the Axioms of Intuition.
 86. See M. Radner, 'Substance and Phenomenal Substance: Kant's Individuation of Things in Themselves and Appearances' (in K. F. Barber and J. J. E. Gracia, *Individuation and Identity in Early Modern Philosophy*) and K. Ameriks, *Kant's Theory of Mind*, pp. 67, 145, for a discussion of this dual role of substance in the *Critique of Pure Reason*.

87. Paul Guyer also argues that the objects of pure understanding in the 'Inaugural Dissertation' are conceived in terms of rationalist ontology. However, he goes too far in suggesting that sensibility and the pure understanding 'furnish representations of quite distinct sets of objects' (*Kant and the Claims of Knowledge*, p. 14); in the context of Kant's earlier work, their relation can remain grounded by the ontotheological account of real possibility. Guyer is perhaps too in the thrall of a commonsense modern view that any concept of 'reality' (cf. p. 4), or the in-itself must refer to some kind of 'matter' behind the appearances; but among rationalist philosophers the thought of the in-itself was quite naturally conceived in terms of monadic intelligibility rather than some sort of matter. For a particularly powerful statement of this, see 'Groundwork of the Metaphysics of Morals', where Kant goes so far as to say 'even the most common understanding . . . as is well known, is very much inclined to expect behind the objects of the senses something else invisible and active of itself – but it spoils this again by quickly making this invisible something sensible in turn, that is, wanting to make it an object of intuition, so that it does not thereby become any the wiser' (PP 99, Ak. 4:452). One could argue that it is one of the 'visionary' characteristics of 'revisionary metaphysicians', among whom we can include Kant, Hegel, Deleuze as well as Leibniz, to take nothing about the 'in itself' for granted.
88. However, it cannot be denied that Kant has attenuated the ontological role of God here. God is discussed as a 'paradigm' and 'common measure', and only in the last sentence to this section (#9), does Kant add: 'But, although God, as the ideal of perfection, is the principle of cognising, He is also, at the same time, insofar as He really exists, the principle of the coming into being of all perfection whatsoever' (ibid.).
89. Kant states that, far from being 'distinct', 'representations which belong to the understanding can be extremely confused' (TP 387, Ak. 2:395), which shows how differently pure concepts are conceived to the *Critique of Pure Reason* at this period.
90. That is, what Kant will later call the 'empirical use of the understanding' is here identified with its logical use.
91. The notion of affection will only become a problem in the *Critique of Pure Reason* when causality becomes a determining category: the question of how things in themselves could affect, that is, *cause* appearances became a dominant one in the early reception of the critique. Jacobi's famous problem with things in themselves can be seen to arise out of it. Nevertheless, if we keep in mind the notion of force as it becomes submerged in Kant's writings, then some sort of answer to Jacobi's problem might remain available. Turning to early Kantian rationalism in such disputes of course runs against the post-Kantians' general neglect of Kant's early writings.

92. If we forget this pre-critical story, then we forget why Kant needed things in themselves, and see everything from the point of view of post-Kantianism.
93. Cf. K. Ameriks, 'The Critique of Metaphysics: Kant and Traditional Ontology', in P. Guyer (ed.), *The Cambridge Companion to Kant* (Cambridge: Cambridge University Press, 1992), on this tension in the development of Kant's metaphysics.
94. Hence Deleuze already rules out a preliminary opposition between infinite and finite in locating the limitations of logic and reality.
95. Kant restricted his notion of real opposition to the argument concerning the nature of zero; however, the attention paid to the vectorial character of space in *Directions in Space* must be kept in mind as another component of Kant's project to determine the spatial form of real differentiation.
96. 'Here then is an internal difference . . . this difference our understanding cannot show to be internal but only manifests itself by external relations in space', Kant, *Prolegomena*, p. 30, Ak. 4:286.
97. C. G. Vaught attempts a critique of Hegel on the basis of the irreducibility of nonconceptual spatial difference in 'Hegel and the Problem of Difference', in W. Desmond, ed., *Hegel and His Critics* (Albany, NY: SUNY, 1989). He criticises Hegel's arguments concerning spatial mediation in the 'Sense-Certainty' chapter of the *Phenomenology of Spirit* (cf. pp. 60–5) by pointing out that 'space must be presupposed as the non-dialectical context in which I turn around' (p. 37). He takes this to indicate that 'difference is not always reducible to negation' (p. 38). The aim and conclusion of Vaught's argument are similar to Deleuze's, but their ways of getting there are quite different.
98. This side of the discussion is suppressed in the *Prolegomena*.
99. Russell, *The Principles of Mathematics* (London: Routledge, 1992), # 217, p. 227.
100. It may be argued that the turn to the idealisation of space as a form of *intuition* effectively precludes this ontological dimension. But, as we have seen, if Kant accepts the need for a minimal recognition of metacritical issues, then he first must also accept that the forms of intuition *are* required for finite beings, and second it follows that his account of ideality must have some ontological status.
101. Another argument could be provided in support of this suggestion. Kant had long recognised the possibility of non-Euclidean geometrical frameworks. So his acceptance of Newtonian space is open to the charge of contingency. But, as will be seen, these non-Euclidean possible spaces could precisely be determined in a general or absolute theory of space, through the vectorial and intensive considerations Kant comes to suppress. The project of a non-Euclidean transcenden-

- tal aesthetic of intensities is perhaps most realised in Warrain's 1907 *L' Espace*.
102. This whole paragraph, buried at the end of the book, is essential for understanding what Deleuze is doing with the notion of repetition, particularly in relation to Kant and Leibniz.
 103. Leibniz does indeed recognise the importance of repetition for the explanation of the phenomenal, physical world. For Leibniz extension is merely the *repetition* of similar substances. 'Extension is a repetition or diffusion of a prior nature' (Letters to De Volder, in *Philosophical Papers and Letters*, pp. 536, 519). Extension is in fact abstraction from differing qualities, or 'repetition of things *insofar* as they are indiscernible' (Russell, *The Philosophy of Leibniz*, p. 103). If there is a real basis for matter, it lies only in the monad's potential for confused perceptions, or its passivity (cf. Donald Rutherford, *Leibniz and the Rational Order of Nature*, Cambridge: Cambridge University Press, 1995, pp. 255, 248). As Deleuze says 'With Leibniz, the affinity between extrinsic differences and intrinsic conceptual differences already appealed to the internal process of a *continua repetitio*, grounded on an intensive differential element which enacts the synthesis of continuity in the point in order to engender space from within' (DR 26/40; translation modified).
 104. In Russell's opinion, this is the 'most distinctive feature of Leibniz's thought . . . To find a thread through this labyrinth was one main purpose of the doctrine of monads' (*The Philosophy of Leibniz*, p. 100).
 105. Russell, *Philosophy of Leibniz*, p. 114. Whereas Deleuze does not refer to this book in *Difference and Repetition*, he does refer to the chapter on distance in *The Principles of Mathematics*, where similar ideas are expressed.
 106. As Leibniz says to Clarke: 'Order also has its quantity; there is in it that which goes before, and that which follows; there is distance or interval. Relative things have their quantity, as well as absolute ones. For instance, ratios or proportions in mathematics' (*Philosophical Essays*, p. 341). Russell says: 'Those mathematicians who are accustomed to an exclusive emphasis on numbers, will think that not much can be said with definiteness concerning magnitudes incapable of measurement. This, however, is by no means the case. The immediate judgments of equality, upon which . . . all measurements depend, are still possible, as are also the immediate judgments of greater and less', Russell, *The Principles of Mathematics*, # 171, pp. 182–3.
 107. As Deleuze points out, it is this kind of magnitude that concerns *continuous*, as opposed to *discrete* 'multiplicities' or manifolds: the latter 'contain the principle of their own metrics (the measure of one of their parts being given by the number of elements they contain)', while the

- former 'found a metrical principle in something else, even if only in phenomena unfolding in them or in the forces acting in them'; cf. B 39; DR 182/236. Deleuze turns to the mathematician Riemann for the modern mathematical expression of this distinction.
108. B 40. To take another example of an intensive relation: the notion of *whole* is not composed of extensive parts. A whole contains intensive relations that are entirely related to the coordinates of that whole; if one element changes, then all the intensities change. This Leibnizian notion is very important to Bergson. In ch. 1 of the *Essay on the Immediate Data of Consciousness*, tr. F. Pogson, as *Time and Free Will* (London: Allen and Unwin, 1910), Bergson argues *against* the notion of 'intensity' by suggesting that sensations should not be treated as psychophysical *quanta* which are externally added to each other. If one adds increasingly pressure to one's hand with a needle, the sensations of pain are not simply quantitatively added to each other, but constantly augment each other as a whole. But it can be argued that Bergson has mistaken 'intensity' for extensive magnitude, and is in effect using the notion of an *intensive* relation to argue against what he calls intensity. The discrepancy between Leibniz and Bergson is thus terminological. Bergson also suggests that durational relations are wholes (organised intensively in our sense). Leibniz is most definitely in the background: cf. *Time and Free Will*, pp. 8–18, 129–39.
 109. Russell, *Philosophy of Leibniz*, pp. 122–128.
 110. Gueroult, 'Space, Point and Void in Leibniz's Philosophy' (in M. Hooker, ed., *Leibniz: Critical and Interpretative Essays*, Manchester University Press, 1982), p. 298 (italics mine). Deleuze refers to this article at DR 331/306, but it is behind the whole discussion of space as intensive *spatium*.
 111. Gueroult, 'Space, Point and Void in Leibniz's Philosophy', p. 286.
 112. Deleuze understates the case by emphasising dynamics. The similarities are also metaphysical and ontological.
 113. 'It is depth which explicates itself as right and left in the first dimension, as high and low in the second, and as figure and ground in the homogenised third. Extensity does not develop or appear without presenting a left and a right, a high and a low, an above and a below, which are like the dissymmetrical marks of its own origin. The relativity of these determinations, moreover, is further testimony to the absolute from which they come' (DR 229/295–6).
 114. It must be admitted that Deleuze takes advantage of the semantic overdetermination of the idea of intensity in the history of philosophy. The adjective 'intensive' can refer to three different things, which are related yet distinct.
 1. the intension of a concept, used to describe the noumenal essence of a substance.

The Metaphysical Origins of Kantianism

2. intensive relations or magnitudes we were just discussing, such as distance; cf. also change in temperature, tonal relations.
3. a 'real', or sensible quantum, for instance, an excitation in the face of a sensation of depth; cf. intense feelings.
115. *Briefwechsel zwischen Leibniz und Christian Wolff* (ed. C. I. Gerhardt, Halle: H. W. Schmidt, 1860), pp. 138–9; quoted in D. Rutherford, *Leibniz and the Rational Order of Nature*, p. 255. The distinction runs parallel with Leibniz's epistemological distinction between distinct and clear perception. For Leibniz these apply to different kinds of 'perception', and have different forms of differentiation: the latter concerns the recognition of a familiar form; the former concerns the apprehending in thought of its internal qualities. Deleuze takes up this distinction: 'a clear Idea is in itself confused; it is confused *insofar as it is clear* . . . Singularities condense to determine a threshold of consciousness in relation to our bodies, a threshold of differentiation on the basis of which the little perceptions are actualised, but actualised in an apperception which in turn is only clear and confused' (DR 213/275–6).
116. Francis Warrain, *L'Espace: Les modalités universelles de la quantité* (Paris: Fischbacher, 1907), p. 59.
117. Solomon Maïmon, (*Essai sur la Philosophie transcendente, Versuch über die Transcendentalphilosophie*, tr. J. B. Scherrer, Paris: J. Vrin, 1989), pp. 15–22. I have used the French translation of this work, and refer to the German pagination that is also referenced in the translation.
118. 'The representation of the relation of a sensible object to other sensible objects at the same time is space insofar as it is an intuition. If we were to have a mere uniform intuition, we would not have a concept of space, nor even an intuition of space', *ibid.* p. 18. See Beiser, *The Fate of Reason*, 300ff., for a concise statement of Maïmon's theory of intuition.
119. As C. Katzoff notes, for Maïmon, 'not all thought takes place in time. For example, a line is drawn out in time, but the relationship of the form of a triangle to its lines is thought instantaneously', 'Solomon Maïmon's Critique of Kant's Theory of Consciousness' (*Zeitschrift für philosophische Forschung*, 35, 1981), p. 192.
120. Maïmon, *Essai sur la Philosophie transcendente*, 4. Cf. p. 21: 'synthesis in general is unity in diversity'.
121. Cf. G. H. R. Parkinson's defence of Leibniz against Kant's Amphiboly, 'Kant as Critic of Leibniz: The Amphiboly of Concepts of Reflection' (*Revue Internationale de Philosophie*, 35, 1981); he shows how for Leibniz sensation is an obscure form of 'perception', in Leibniz's use of that term, rather than thought, as Kant has it.
122. Maïmon, *Essai*, p. 346. For a discussion of Maïmon on schemata,

- see S.H. Bergmann, *The Philosophy of Solomon Maimon* (Jerusalem: Magnes, 1967), pp. 39, 46.
123. Maimon, *Essai*, pp. 27–8.
124. In Maimon's first letter to Kant (7 April 1789), he writes 'I define a new class of Ideas that I call *Ideas of the understanding* which signify *material totality*, just as your Ideas of Reason signify *formal totality*. I believe I have opened the way to a new means of answering the . . . *Quid Juris* question' (C 294; Ak. 11:16–17). We will see that Deleuze will take up the sense in which Ideas provide a 'material' – in the sense of 'real' – principle of determination, but at the same time will move back towards Kant in retaining the 'problematic' status of Ideas of reason. There is a sense in which Maimon's hope that the question *quid juris* may be solved by a new conception of Ideas is well founded.
125. There is a brief reference in *Logic of Sense*, p. 53, to Novalis's distinction between 'ideal Protestantism and real Lutheranism', which provides an instance of his account of the relation of the ideal and the actual.

Kant and the Structure of Cognition

1 *The Discovery of the Object = x*

The breakthrough in the critical project is usually taken to be outlined in Kant's letter of 21 February 1772 to Marcus Herz, where Kant realises that he has no justification for assuming that the pure concepts of the understanding used by the intellect have any relation at all to the given in sensibility.

'Our understanding, through its representations, is neither the cause of the object (save in the case of moral ends), nor is the object the cause of our intellectual representations in the real sense (*in sensu reali*) . . . [But] if such intellectual representations depend on our inner activity, whence comes the agreement that they are supposed to have with objects? (C 133, Ak. 10:130)¹

He concludes that 'the key to the whole secret of hitherto still obscure metaphysics' is the answer to the question 'what is the ground of the relation of that in us which we call "representation" to the object [*Gegenstand*]?' (ibid.). The purely passive reception of appearances does not account for the *a priori* intellectual elements of knowledge, nor can the intellect delve behind the sensible curtain of the object in an act of *intellectual intuition*, and identify the *thought* of noumenal substance with *its* appearance. Hence the pure understanding and the object cannot be *causally* related to each other, or more simply, cannot *affect* each other. Here the stage for the transcendental deduction is clearly being set. As Wolfgang Carl says, 'the deduction must explain a *non-causal* relation between representations and their objects . . . the special case in which the understanding may form for itself concepts of things completely *a priori*, with which concepts of things must necessarily agree'.² But while Carl has argued that in the 1772 letter Kant is referring to the critical problem of the relation of pure concepts to the sensible world, L. W. Beck has rightly pointed out that the issue of the letter is not yet that of the applicability of *a priori* concepts to sensible objects, but 'the problem of how there can be *a priori* knowledge of *intelligibilia* without intellectual intuition'.³

The *Gegenstände* of pure understanding are the thoughts of such entities as noumenal substances and God, the 'proper objects' of the understanding. In a *Reflexion* from the late 1770s, Kant is still writing that 'noumenon properly signifies something which is always the same, namely the transcendental object of sensible intuition'.⁴ Kant needs something that concepts are about but he still thinks it must be noumena.

The notion of object (*Gegenstand*) only becomes the site of a problem when the burden for determination is shifted onto sensible experience. But the problem is not yet that of the right of the understanding to think *Gegenstände apriori*. It is rather how to relate the *Gegenstände* given by right to the understanding with the *appearances* given in sensible cognition *to each other*. If the *Gegenstände* of the pure understanding are thought to be what is *behind* sensible affection, how is this connection to be established? What can assure token identity between noumenal and phenomenal substances?

Kant marks this problematic site with a new concept that at this point can only be defined negatively. The problem is designated by the formula or function 'object = x'. This new term – *Object* – does not yet exist in the 'Inaugural Dissertation', and has nothing to do with the common sense of the word 'object'. The notions of 'object = x' and 'relation to an object' are equivalent and denote the transcendental function of *possible experience*. This will be the new form of the 'third thing' that relates affection or interaction with a notion of the ground of affection.⁵

Kant elaborates in a *Reflexion* on how an 'object' can be formed by the union of concepts and intuition in a judgement:

Every object is known only through predicates which we think or assert of it. Before this, any representations that may be found in us are to be regarded only as material for cognition, not as themselves cognitions. An object, therefore, is only a something in general which we think to ourselves through certain predicates which constitute its concept. Every judgment contains two predicates which we compare with one another. One of these, which constitutes the given knowledge of the object, is called the logical subject; the other, which is compared with it, is called the predicate.⁶

In any judgement, we have an object = x, which we designate by a subject term (S), and of which we predicate an attribute (P). Kant says that through predication, a judgement can either express what is already present in the concept S (analytic) or it can express something else in the object = x that is not present in S (synthetic). In

both cases, both S and P are predicates; it is just that in analysis the reference to the object is redundant, but that does not mean that it is not also essential to any determination of an object.⁷ Likewise, in synthesis, the subject concept *identifies* the object, but it is no more *intrinsically* related to it than the predicate. In a synthetic judgement the predicate concept is predicated of the intuited object = x, not directly of the subject concept. The latter is *determined*, or made 'distinct'; as Allison says, it 'therefore is the outcome rather than the starting point of such a judgment'.⁸ Throughout, it remains 'a concept of a *possible* object', and is open to revision in each synthetic judgement.

Kant substitutes the form 'to every x to which appertains the concept of body (a + b), appertains also attraction (c)', for subject-predicate logic in the case of objects.⁹ It seems that here Kant's logic is very close to modern logic, but there is an important difference, due to the unusual status of the object. For Kant the object = x is itself neither defined extensionally nor intensionally. Despite having been described as what is *determined*, as what undergoes the process of determination, as the object that is being 'related' to, it is always 'still undetermined' (CPR A69/B94).¹⁰ In another *Reflexion* from the 1770s, Kant says that the 'x is therefore the determinable (object) that I think through the concept a, and b is its determination or the way it is determined'. With the identification of the object with the *determinable* we make some progress in deciphering the status of the object. Kant uses this schema of undetermined/determinable/determination to specify his difference from a 'logicised' Leibnizianism, and to underscore the difference between logic and reality. He specifies that *matter* and *form* 'are two concepts that ground all other reflection, so inseparably are they bound up with every use of the understanding. The former signifies the determinable in general, the latter the determination' (A266/B322). Kant goes on to explain that these have crucially different functions in logical and real determinations. In logic, 'the universal is the matter, and the specific difference the form'; thus matter precedes form in logic. But Kant now criticises 'intellectualist' metaphysics, for confusing this logical function with metaphysical or extralogical functions. In what seems to be as much a self-criticism as a criticism of Leibniz, he objects that 'unbounded reality is regarded as the matter of all possibility, but its limitation (negation) as th[e] form'. Kant argues against Leibniz that form in metaphysics is prior to matter, due to the priority of the forms of space and time over their contents.

‘[S]o far is it from being the case that the matter (or the things themselves, which appear) ought to be the ground (as one would have to judge according to mere concepts), that rather their possibility presupposes a formal intuition (of space and time) as given.’ (A268/B324)

Space and time thus ‘prepare’ an item for determination by making it determinable. The object is an affecting thing that has been made determinable. Thus, it is not merely that the object is distinguished from the thing itself in the Lockean sense that it is ‘modified’ by the sensibility of the subject (cf. TP 384, Ak. 2:393). The *forms* of intuition are prior conditions of determinability in general.

The examination of the notion of object is vital to grasping Kant’s break from Leibnizianism, for which the real use of judgements *is* formally reducible to the logical subject–predicate relation. If the judgement is merely logical, the predicate would be contained in the subject. But the *object* cannot be identified with the logical subject of the judgement, because it contains intuitive components which are not of the same character as concepts. They do not possess an internal unity in the sense that concepts do – their only unity is in the spatiotemporal field.¹¹ A ‘unity’ of immediacy and singularity may be attributed to them, but again this is dependent on the differentiation of the manifold of the spatiotemporal field in relation to the subject.

But Kant’s identification of what it is in the object = x that allows us to determine the subject-concept is problematic. It is synthesis that *determines* the object, but how does this work? *Reflexion* 4634 (cited above) emphasises that the possible object is identified with a subject concept only through ‘the *given knowledge* of the object’, but in the *Logic* Kant emphasises that, as a *determination*, synthesis involves ‘making a distinct concept’, which he identifies with the making distinct of objects;¹² the obscure object that is made distinct is thus the ‘something in general’ referred to in the *Reflexion* above. So what is it *in the object* that grounds the relation of subject and predicate? Kant seems to vacillate between attributing the ground to the subject-concept or the intuited object.¹³ This ambiguity can be traced to Kant’s uncertainty about the representational status of the intuition. The only thing that would *warrant* the subject concept is an intuition. It follows that in this case, the intuition would then be part of the concept,¹⁴ and itself an objective cognition. But surely Kant’s whole effort is to show how different intuitions are from concepts, and thus to distinguish himself on this point from Leibniz: a subject concept cannot be justified in *identifying* an intuition, without unifying ‘many possible cognitions . . . into one’ (A69/B94). As Pippin points out, the

attribution of *semantic* status to intuition goes against Kant's insistence on the exclusion of direct experience of individuals.¹⁵

The only time Kant seems explicitly to say that the intuition is itself an objective cognition is in his classification of the species of the genus of *representation* at A320/B377.¹⁶ Here all the major species of representation in *Critique of Pure Reason* are classed as 'representations with consciousness (*perceptio*)'. I suggest that there is a tension in Kant's account at this point, which we can pinpoint under the concept of representation. We have just seen that Kant vacillates about the status of the subject-concept in a judgement because he cannot warrant its objectivity without attributing a direct relation between it and the object = *x* in the intuition. There seem to be two ways out of this: *either* affirm that intuition does have semantic value, or objective meaning as a representation, *or* affirm that the object = *x*, as 'a possible object', must be thought as a *problematic* concept,¹⁷ or a task. I shall argue that Kant does treat seriously this latter option, which involves finding *some kind* of internal relation between the transcendental object and the noumenon, so that he can indeed continue to affirm that 'noumenon properly signifies something which is always the same, namely the transcendental object of sensible intuition'.¹⁸ Henry Allison has argued that Kant has two notions of the transcendental object, one noumenal and one properly transcendental, that should be distinguished.¹⁹ But if we keep sight of the present problematic, it may be possible to see how Kant's various accounts of a transcendental object may be consistent after all.

More generally, attention should be drawn to a structural ambiguity in Kant about the notion of *representation*, which it will be left to Deleuze to explore. On the one hand, we seem to be far away from a representational model of knowledge whereby an intuition is subsumed under a concept. First, sensations themselves are not representational in the sense that they intelligibly portray their content – they are simply the immediate matter of experience. Second, concepts are not 'representational' in a direct sense but represent only the ability to classify and discriminate the matter of sensation. Third, the object = *x* of experience is presented as indeterminate and problematic, thus differentiating Kant's philosophy from Leibnizian rationalism.

But on the other hand, all of these tendencies are countered by others which return to intellectualist accounts of representation. Kant's project is riven between a radical anti-representationalism and an inability to sustain this radicality; Leibnizianism, whether in its logicising or realising tendencies, is never far away. The Deleuzian

solution of this tension will emphasise the nonrepresentational aspects of sensibility and reason which are already at hand but underdeployed in Kant.

2 *Logic and Reality in the Critique of Pure Reason*

In the *Critique of Pure Reason* the logic/reality distinction undergoes a further diversification, leading off from the moves made in the 'Dissertation'. *Logic* is now purely formal, and no longer relates to any object (*Gegenstand*). However, logic must gain sense through reference to something outside logic. In the 'Dissertation', the notion of reality as an ontological category was split into phenomenal ideality/noumenal reality, while the notion of a logical and real *use* of the understanding lived on. In the *Critique of Pure Reason* this ontological split is deepened, so that, as a result of existential import now being considered functionally equivalent to relation to a possible intuition, Kant grasps the nettle and calls the phenomenal realm *empirical reality*. However, what prevents Kant's ascription of empirical reality to phenomena here from being equivalent to phenomenalism is the fact that it is *redeemed* and *justified* through an account of its *transcendental ideality*: that the very possibility of empirical reality has *necessary conditions*.

The *use* of the understanding is transformed accordingly. First, if the understanding can have a logical use, this can only be formal, so a new notion of use must be found to describe the role of understanding in experience: there will now be an *empirical use* of the understanding, in which the understanding is always used in conjunction with a possible intuition. But this will be contrasted with a *transcendental use*, in which the intuition is not just lacking but impossible.

Now while it would appear that the logic/reality distinction has been swallowed up in the new structure of the *Critique of Pure Reason*, in fact, it is possible to argue that it is still doing subterranean work. It has already been glimpsed that the notion of the *problem* has power only because it occupies a line between logic and the real, which in its importance for critique itself, is more general than the new distinctions just outlined. The phenomena/noumena distinction is the key to the structure and metacritical claim to legitimacy of the *Critique of Pure Reason*, and the Analytic of Concepts in important ways depends on it. For if, in the case of humans, the *a priori* forms of intuition and the categories apply *only* to the sensible manifold, and their *a priori* validity depends on this restriction, then

the project of *limitation* or making boundaries is indeed the methodologically prior component of critique. One question that will preoccupy us in this chapter concerns how Kant maintains an *a priori reference* to the noumenon, while simultaneously constraining the intellect to ground itself in sensible intuition. Deleuze will show how this is accomplished through the account of Ideas, which both can and must be thought, and which in their form as problems, can be correlated with sensations in their intensive aspect, thus permitting a self-expressing *sense* to be attributed to the noumenon.

If this complex project of delimitation is indeed the prior component of critique, it will be seen why Kant maintained in 1783 that in the ‘Dissertation’ one could ‘find a clearer prospect’ of the aims of the *Critique of Pure Reason* despite the relative obscurity of the former (26 August 1783, to Johann Schultz, C 208, Ak. 10:352). In the ‘Dissertation’, Kant laid the blame for the failures of metaphysics with ‘subreptions’, by which sensible cognition overreached its limits. But in the *Critique of Pure Reason*, really the same diagnosis prevails, although hidden in the vastly more elaborate structure. The problems of the Transcendental Dialectic all arise as a result of subreption, of the transgression of the distinction between phenomena and noumena. The three transcendental Ideas, of self, world and God, are all forms of this fundamental subreption, which in the Analytic, is given the name of ‘amphiboly’. One of the clearest statements of this general position is given at the end of the first edition Paralogisms, where Kant states that ‘one can place all **illusion** in the taking of a **subjective** condition of thinking for the cognition of an **object**’ (A396).

Thus the staking out of limits is the preliminary procedure of critique, and carries on in fundamental ways the goals of the ‘pre-critical’ period. This procedure is divided into two moments, which are mixed together in the *Critique of Pure Reason*.

- an investigation into the *internal* limits of the understanding and sensibility;
- an account of how these two forms of cognition and differentiation relate *to each other*.

If we keep this twofold activity in focus, then the continuity in Kant’s project is visible, underlying both the ‘pre-critical’ and the critical project; the innovation of the *Critique of Pure Reason* largely concerns the second moment. But we must start by approaching the

meaning of Kant's distinction between phenomena and noumena. We will see in the following section that this distinction is by no means transparent in the first critique, as it relies on getting right the parallel distinction between the rights and limits of the understanding and sensibility. The 'problem of noumena' only exists at all because the understanding is no longer unproblematically allowed to affirm 'things *as they are*' (TP 384, Ak. 2:392).

3 *Transcendental Deduction and the Question of Right*

In 'What Is Grounding?', Deleuze remarks on the originality of Kant's distinction between questions of fact and of right – *quid facti* and *quid juris*.

Kant's question – what are the conditions of possibility? – *Quid juris?* – involves his taking an absolutely original position. Since it is a fact that we have knowledge, we cannot escape the idea that the objects must be submitted to principles of the same kind to those which regulate knowledge. The idea of transcendental subjectivity must be deduced starting from a state of things. To say that the idea of transcendental subjectivity is essential is not yet to give us thing itself (The two other books will make more precise the richness of transcendental subjectivity). (WG 6)

Taking note of Deleuze's concluding suggestion here about the importance of keeping in mind the entirety of the critical system will be crucial in understanding how he himself takes up the issue of transcendental subjectivity; for Deleuze, the answers to the question *quid juris* are still being presented in Kant's discussions of living beings and art in the *Critique of Judgment*. The epistemological aspects of the *Critique of Pure Reason* are merely the necessary gateway through which philosophical thought must pass; the more powerful effects of reason on reality (in practical action) and the more complex effects generated by the structure of cognition (in aesthetic and bodily experience) are the subject of the second two *Critiques*.

Despite the image of the court of justice at the beginning of the *Critique of Pure Reason*, it is worth noting that it is some way in before Kant introduces his famous distinction between questions of fact and of right. The beginning of the Transcendental Deduction of the Categories states that questions concerning the validity of *a priori* concepts can only be solved with a *deduction*. Kant counterposes the mere *possession* of an *a priori* concept with the *entitlement* to its use (CPR A84/B117). This relatively late stipulation poses a number of

metacritical issues: if the question of right is only now posed with the introduction of the notion of deduction, then what is the status of what has gone before? Second, how is it possible to simply possess an *a priori* concept without having a right to it? Surely to possess such a concept without right does not amount to much.

Kant makes a remark in the discussion of deductions in general that sheds light on the peculiar structure of the *Critique of Pure Reason*. He suggests that the transcendental deduction of space as a pure form of intuition is only *retrospectively* made necessary by the Transcendental Deduction of the Categories. The pure form of space is *made use of* in geometry and empirical intuition, but this of itself does not require a distinct justification of the *concept* of space. ‘With the **pure concepts of the understanding**, however, there *first* arises the unavoidable need to search for the transcendental deduction not only of them *but also of space*’ (A88/B120, italics mine).

We have seen that for Kant the pure concepts of the understanding in some sense ‘belong’ in the understanding: they have their *origin* in the understanding itself. They are the pure thought of objects in general (*Gegenstände überhaupt*), and as such represent a *pure content* of the understanding (A56/B80). At this level of discussion, Kant is still close to his pre-critical writings: there is no distinction yet between ‘thought’, ‘understanding’ or ‘intellect’. The pure concepts of the understanding (whatever they may be), in their ‘pre-schematised’ form, apply in principle to all forms of thought and are related to an *intuition in general*. ‘Pure content’ as yet implies nothing *actual*, although it must imply *some* relation to an intuition. Hence the relation of the understanding to the *kind* of intuition it is bound up with must be clarified. Thus Kant says that

[the pure concepts of the understanding] not only arouse suspicion about the objective validity and *limits of their use* but *also* make the **concept of space** ambiguous by inclining us to use it beyond the conditions of sensible intuition, on which account a transcendental deduction of it was also needed above. (A88/B120; italics mine)²⁰

The implications of Kant’s insistence on keeping determinations of spatial intuition independent of concepts will be discussed in the following section.

In Chapter 1 in this volume we saw that for Kant, there is a ‘metaphysical’ distinction between thought and intuition that has logical priority in Kant’s discussion of epistemology or the possibility of knowledge. Why does the issue of deductions in general arise

specifically when dealing with pure thought? Why not first present another metaphysical ‘exposition’ of pure concepts in our ‘possession’? Kant in fact introduces the deduction with the thought that spatiotemporal ‘appearances could after all be so constituted that the understanding not find them in accord with the conditions of unity’, thus presenting a mere ‘rhapsody’ of intuitions (A90/B123). So nothing about the *relation* between intuition and thinking, on either side, is presupposed. If we turn to the ‘second’ deduction itself, we find that it is split into two (in the first edition): Objective and Subjective Deductions. In the Preface (Axvii), Kant specifies that the Objective Deduction takes place at A92–3. There, Kant gives a simple argument that depends on the exhaustive distinction between intuition and thought. He states that, once one has analysed what an intuition is, intellectual form is the only possibility left that allows one to form a *Gegenstand überhaupt*. This, then, would indeed seem to be an exposition, not necessarily a deduction.

The mystery is heightened when Kant proceeds to spend most of his time on a Subjective Deduction, which he states in the Preface is not ‘essential to my ends’ (Axvi). However, the crucial paragraph is at A96–7, where Kant first mentions what has been achieved by the Objective Deduction:

Now these concepts, which contain *a priori* the pure thinking in every experience, we find in the categories, and it is already sufficient deduction of them and justification of their objective validity if we can prove that by means of them alone an object [*Gegenstand*] can be thought. But since in such a thought there is *more at work* than the single faculty of thinking, namely the understanding, and the understanding itself, as a faculty of cognition that is to be related to objects [*Objecte*], also requires an elucidation of the possibility of this relation, we must *first* assess not the empirical but the transcendental constitution of the subjective sources that comprise the *a priori* foundations of the possibility of experience (*italics mine*).

A distinction is made here between what can be said of ‘the single faculty of *thinking*, namely the understanding’, and the understanding as a faculty of *cognition*, that involves *relation to objects*.²¹ Here the *Gegenstand/Object* distinction comes to our aid. The implication is that the Objective [*Gegenstandlich*] Deduction applies to all *Gegenstände* in general, hence everything that can be considered to ‘stand before’ a subject considered metaphysically. If that was so, then surely God would also be subject to such a Deduction? However, as the analysis of intuition has shown us that space and

time,²² the forms of intuition, are transcendently ideal and belong only to finite creatures, the need for a deduction (of both pure concepts and pure intuition) is specifically provoked by the question that then emerges concerning the *relation* of pure thinking to instantiation in *finite* intuition. Conversely, the concept of space only becomes an issue when the problem of its compatibility (i.e. as concept) with other pure concepts is raised.²³ In this case, the discussion of space is thus retrospectively revealed to have been *de facto* metaphysical up until the point where its epistemological range is inquired into. We have an *immediate* possession of the *a priori* forms of space, as evinced in the possibility of geometry. But it becomes necessary to move from an ontological register to an epistemological one, only when the issue of the limits and range of the *relation* of intuition to thought comes to the fore – because the (ontological) restriction to *finite* intuition will restrict the free range of our pure concepts. So the relation of compatibility between finite intuition and pure concepts has *already* narrowed down and altered the range of what it is possible to know about *Gegenstände*. This is the reason why even the ‘Objective’ account of *Gegenstände* must be called a deduction, and not an exposition: the question of *right* arises because the finitude of intuition already imposes its restriction, and forces the stakes. So the Objective Deduction applies across the board to all beings which have finite intuition, while nevertheless remaining solely related to the formal possibilities of the relation between thought and intuition. But (to return to the Subjective Deduction), this latter distinction must not be confused with the one between *understanding* and *sensibility*, which is characterised separately in a twofold way: first in terms of knowledge, or ‘relation to an *Object*’, and secondly according to the status of the faculties involved.

This reading fits with the two characteristics that show that there is ‘more at work’ than the Objective Deduction: first, the understanding must be dealt with in its *actual relation* to objects, while second, an elucidation of the specific possibility of this relation is required. This latter characteristic should be read in relation to what is said in the surrounding pages. Kant points towards ‘three original sources (faculties of the soul), which contain the conditions of the possibility of all experience . . . namely, **sense, imagination, and apperception**’ (A94). It turns out in the course of the Subjective Deduction that ‘**The unity of apperception in relation to the synthesis of the imagination is the understanding**’ (A118). The efforts of this part of the Deduction

are all towards showing how the understanding is the *product* of a very particular relation of the three faculties just mentioned.

This, in outline, shows how the justifications of intuition and pure concepts are interrelated. The specific problem of the Subjective Deduction concerns how to conceive of the actual character of the interrelation. Given finite intuition, which involves restriction to one place at a time and one time at a place, how will the activity of thought be able to function, and think coherently across discrete intuitions? The crucial problem of A88/B120–A91/B123 – is that thoughts and intuitions are not *analytically* related, so that a ‘rhapsody’ of intuitions is conceivable. In the light of the fact that intuitions and thoughts remain in themselves really distinct, the search for an *a priori* ‘rule of synthesis’ (A91/B123) must be initiated. As we will see shortly, the Transcendental Deduction of the Categories will begin to justify and demonstrate the necessity of such rules. However, as has been noted before, there is also a third deduction, of the Ideas of Pure Reason. By itself, the second deduction does not give us the coherence of experience, although commentators often talk of Kant’s Deduction of the Categories as if it granted this. As we will see following our examination of the deduction of pure concepts, coherence is only possible if concepts find an orientation through Ideas.

We are now in a position to survey the method of the *Critique of Pure Reason* as a whole. Kant’s claim in the *Prolegomena* that the method of the first *Critique* is *synthetic*, (while the *Prolegomena* is analytic) has often caused confusion because synthetic method requires having secured *a priori* proofs from which to progress.²⁴ However, such proofs would seem to be the very goal of critique, so some commentators who have sought to defend Kant’s claim here have attempted to seek a moment of *a priori* self-grounding in the *Critique of Pure Reason* from which to progress. Kant’s belief that he has found ‘the supreme [*höchste*] principle of all synthetic judgments’ (A154/B193) is often taken to rest on transcendental apperception, so the locus of this *self-grounding* has been sought there. As a *höchste* principle does not have to be a self-grounding principle, the crucial element of *reflexivity* involved in self-grounding is sought in particular in the character of apperception as self-referring. However, it can be shown that the function of apperception in knowledge, while self-referring, is not self-grounding in the strong sense required. Kant’s ‘I think’ is by no means a Fichtean ‘I’. While most would agree with this latter statement, the self-grounding criterion for the

'I' is still often taken as the starting point for a synthetic procedure through the appeal to some indubitable aspect about the 'I'. Some fact about experience or subjectivity is chosen, from which further principles can be deduced.²⁵

However, this approach has opened itself to sceptical counter-claims about the necessity of the fact or first principle from which synthetic *a priori* claims are said to follow. Defenders of Kant have had to take another tack. Henry Allison's approach is well known. He does not attempt to find an *a priori* first principle, but rather treats apperception as a *logically* necessary principle for judgement. In turn, the primacy of apperception is then shifted onto the role of judgement as an epistemic condition.²⁶ On the other hand, Karl Ameriks has argued instead that the transcendental deduction should be seen simply as a regressive argument, and not synthetic at all; it is therefore not intended primarily to defeat the sceptic.²⁷ Ameriks appeals to the transcendental deduction of space to show how geometry is taken as a fact, and regressively argued from. Thus analogically, Kant starts from certain claims about experience which he does not defend, such as the capacity for some empirical cognition.

Ameriks is right that this appears to be Kant's approach in the second edition of *Critique of Pure Reason*. Kant in effect takes the regressive strategies of the *Prolegomena* and textually inserts them at crucial points in the 1787 version of the *Critique*. So at B128, we find Kant appealing to the *facts* of geometry and natural science. However, because Kant leaves most of the rest of the *Critique* standing, including the important later sections, this creates a fundamental fracture right through the work, as many proponents of the 'patchwork' theory have recognised.²⁸ The regressive reading sets limits on the scope of the *Critique* that are not present in the first edition. Notably, the relation between cognition and metaphysics is now cut adrift, and therefore with the metacritical dimension comes unstuck. In effect, the *Critique of Pure Reason* becomes limited to a theory of knowledge. The critical project becomes diverted by a general epistemologisation. Ameriks' reading of the transcendental deduction as a regressive argument, in focusing on the issue of whether Kant's argument is anti-sceptical or not, overlooks the greater account of metacritical validity at stake in Kant's theory as a whole.²⁹ First, that Kant by no means (as Ameriks claims) presupposes the fact of empirical cognition, is attested by his statement (to be analysed later) that the coherence of experience is not to be assumed without a third deduction. While this is a first-edition claim, it can be argued that it is intensified by Kant's turn to a

new attempt to ground the coherence of empirical judgements in the *Critique of Judgement*. Second, the primacy of regressive argumentation underestimates the metacritical form of Kant's theory, and the fact that Kant, as an ex-rationalist, would find it hard to presuppose anything phenomenal or empirical as an acceptable given. To argue regressively from a given fact to its conditions is always open to the objection that the initial presupposition itself has not been critically evaluated. It presupposes at some point a kind of Cartesian evidence, a validity of immediate apprehension that is clearly undermined by Kant's paralogisms and his insistence that all knowledge claims be mediated by intuitions and some conceptual structure (to be justified) of those intuitions. Kant's transcendental account is grounded as a whole by the 'system' of the three deductions, as well as by piecemeal 'transcendental arguments' in the regressive sense. It is this systematic grounding that made the *Critique of Judgment* project pressing for Kant, wherein the issues of faculties and their relation, and systematicity come to the fore again. Again, the question of whether Kant's theory as a whole ultimately *is* metacritically defensible is separate from whether he intends it to be so. In sum, if the second edition *Critique of Pure Reason* does testify to an epistemologisation, then that is because Kant after 1786 decides to devote a *fuller* account in the *Critique of Judgment* (and ultimately in the work that became the *Opus posthumum*) to the metaphysical and metacritical issues that have been displaced. As Deleuze puts it in 'What Is Grounding?', although Kant gives us the *idea* of transcendental subjectivity in the *Critique of Pure Reason*, he does not yet 'give us the thing itself', and the critiques of ethics, aesthetics and teleology specify transcendental subjectivity in its full 'richness' (WG 6). Our concern in this chapter is to reveal the structure of the first edition *Critique of Pure Reason* (since it is there that we find 'The Idea of Transcendental Philosophy' worked through in its primal state) and to show how the 'Subjective' and 'Objective' components of cognition are concretely integrated in the Kantian system as a whole.

This fracture in the *Critique of Pure Reason* is moreover most visible in the notion of possession, which we related to the *quid facti*. In the second edition, Kant states that we *possess* the *facts* of geometry and natural science: the *quaestio facti* refers exclusively to these indubitable facts. However, the meaning and reference of both 'possession' and *quid facti* has changed. In the first edition, we were said to possess certain *a priori* forms, which were original to each of our faculties. Thus, the *quid facti* did not refer to any particular set

of facts, but, as Kant says in the discussion of Deductions in general, to the *fact of possession* of these pure forms.

We have seen that this metaphysical framework provides the problematic background that allows the question of *Objecte* to emerge. But while ‘relation to objects’ is equivalent to knowledge (*Erkenntnis*), knowledge itself is a particular organisation of the faculties, and is itself only justified by a prior account of the limits of intuition, and by the transcendental analysis undertaken as a whole by the philosopher. For the rest of this chapter, we turn to an alternative reading of the structure of the Transcendental Deduction in the first edition. After displacing the centrality of Kant’s epistemology of conceptual recognition, we will elucidate the internal connection between the three deductions in the first edition.

4 Unity and Synthesis in Kant

A concept, Kant states, is ‘as regards its form, something universal which serves as a rule’ (A106). A rule is a norm that is conformed to in an action. As Jonathan Bennett shows, Kant’s aim in his theory of concepts is to show that ‘thinking is something we do while sensing is something that happens to us’.³⁰ Given what has already been noted in this chapter (and which Kant argues for in the introduction to the *Analytic*, before his exposition of concepts), it is important to realise that Kant’s account of concepts as rules is already an account of concepts as used by finite beings. Whereas a sensation or an affection is always immediate, regardless of the complexity of the sensation, the notion of the rule itself is already complex, as it implies a rule, the act of recognition of the rule, whether implicit or not, and the act of recognition of the thing to which the rule is applied. Conforming to rules implies several intelligent and intelligible activities.³¹

At A68–9/B93–4, Kant says that a concept, ‘rests on’ functions. By ‘function’ Kant means the ‘unity of the action of ordering different representations under a common one’.³² This action, separated from all affection, must be ‘spontaneous’. This notion of spontaneity therefore involves no real claim yet about the subject, but merely signifies that concepts are *not* receptive. Further, all concepts are ‘predicates of possible judgments’, the latter which are ‘accordingly functions of unity among our representations’, because in a judgement ‘many possible cognitions are thereby drawn together into one’. ‘The understanding can make no other use of these concepts than that of judging by means of them’.

The analytical unity of marks that composes a concept is indeed based on 'the unity of an action', what we may call 'the analytical unity of consciousness' (CPR B133n.).³³ If concepts are 'functions of unity', then a *unity of consciousness* is required as a condition for the possibility of moving in the network of concepts, and organising the intuitive marks intended by them. However, 'only by means of an antecedently conceived possible synthetic unity can I represent to myself the analytical unity' (ibid.). But synthetic unity is in turn the product of a complex process of synthesis. Kant gives the name 'synthesis' (already overdetermined) to the 'action' by which 'the manifold first be gone through, taken up, and combined in a certain way in order for a cognition to be made out of it' (A77/B103). This 'action' is obviously complex and it will turn out to designate the distinct processes of apprehension, reproduction and recognition, which are produced by interrelations of the faculties of imagination and apperception.³⁴ Kant states in this section ('On the pure concepts of the understanding or categories'), that synthesis is 'the mere effect of the imagination, of a blind though indispensable function of the soul, without which we would have no cognition at all, but of which we are seldom even conscious' (A78/B103). He goes on to specify that 'to bring this synthesis to concepts is a function that pertains to the understanding' (cf. KCP 14–16). Thus the unity of the concept itself, that is, the unity of the act by which a concept is predicated of another is only made possible by the syntheses of the imagination.³⁵ While Kant emphasises that the ascription of a concept is an 'act', he leaves the active or passive status of the other syntheses undetermined, leaving space open to Deleuze (and Husserl before him) to develop the notion that the primitive syntheses of intuition (the productions and reproductions carried out by the imagination) are fundamentally passive. 'Of the three syntheses that he distinguishes, he himself presents the synthesis of the imagination as the foundation of the other two' (ES 111).

At CPR A98–9, Kant makes 'a general remark on which one must ground everything that follows', that all representations must be treated as modifications of the mind 'subjected to the formal conditions of inner sense, namely time'. Kant describes 'transcendentally' the process required to represent a manifold *as such*, a multiplicity as multiplicity. In order to be represented *as a* manifold, the manifold must be grasped and gathered as a unity; it must be 'apprehended' (first aspect of the synthesis).³⁶ But, to be represented *as a manifold*, is to enter a judgement, an *Ur-teil*, a separation, and this requires that

in the following instant, it is *reproduced* by and in the imagination (second aspect). Kant argues against Hume that reproduction does not happen as a result of association; the rule that the reproduced element must be reproduced in *this* present is prior to the contingent fact of association (cf. A100, A112ff.). Furthermore, in order for the reproduction to be related to what was apprehended, they must both be represented *as the same*, that is, *recognised* (third aspect). But *concepts* are exactly what allow sameness to be recognised, by ‘marking’ the reproduced element; this sameness is not simply given. The concept is a rule: the distinct moments are brought to a rule by sharing a mark that is *judged* to be common. The *Merkmal* is what is *bemerkt*, noticed, picked out, selected. The rule can work both analytically and synthetically. If you see *a*, you must apply the concept X, which also contains *b* and *c*; these marks ‘count as’ X;³⁷ this is an analytic judgement. Or if you see *d* being reproduced with *a*, then you may make an empirical judgement that unifies *d* with X (*a*, *b* and *c*); such is a synthetic judgement. The rule ‘represents’ the reproduction of some manifold that is recognised as falling under it.

The post-Kantians argued that to see this ‘representation of a manifold’ in terms of an analysis is inadequate, because it breaks up what can only happen together into three apparently separate aspects. They argued that the act of representation had to be generated rather than analysed. Taking off from Reinhold’s early attempt, Fichte and the early Schelling argued that the articulation of self-consciousness was the only way to generate an account of difference and identity; in self-consciousness, consciousness takes itself as its own object, thus differentiating itself from itself while securing its own unity through the identification of itself with itself as object. This is prefigured in Kant’s decision to run through the stages of synthesis again from the ground up, stating that apperception is the ‘inner ground’ of synthesis (A116). However, is Kant’s notion of apperception in the A-deduction playing a grounding role in the post-Kantian sense? Is something lost sight of if Kant’s account is seen through post-Kantian spectacles?

The problem lies in the relation between the claim for a unity of consciousness and the correlative claim about a consciousness of unity that is taken to follow from this. In *Identity and Objectivity*, Henrich argues that Kant’s insistence on the identity of the act of recognition showed that Kant was presupposing a Cartesian consciousness.³⁸ Henrich’s key passage occurs at A108: ‘The mind could not possibly think of the identity of itself in the manifoldness

of its representations, and indeed think this *a priori*, if it did not have before its eyes the identity of its action'. But does this *a priori* consciousness of the identity of an action imply the consciousness of the numerical identity of the self? Henrich's claim has been criticised by Allison, who points out that 'what we are aware of is not numerical identity, it is rather the "fact" that this identity must be presupposed as a necessary condition of knowledge'.³⁹ However, Allison's claim too contains its own exaggeration, as a result of his belief that the 'rule-governed unity of representations in consciousness . . . [requires] the conceptual recognition of this unity' (ibid.). This means that the normative status of the categories for consciousness 'must be *for* that consciousness'.⁴⁰ But Kant often suggests that ordinary empirical consciousness has no need of 'transcendental' philosophy; only when it confronts the effects of transgressing its rightful limits does it begin to apprehend such a need. Allison's claims for what the spontaneity of apperception can accomplish are too great, and the right level for the work of apperception in the deduction should be sought elsewhere.⁴¹ A few sentences earlier Kant says that 'this unity of consciousness would be impossible if in the cognition of the manifold the mind could not become conscious of the identity of the function by means of which this manifold is synthetically combined into one cognition' (A108). Here Kant states what it is that one becomes conscious of – not of oneself, nor of the 'fact' of transcendental unity, but of the identity of the *function* guiding this unity. We have seen that Kant describes concepts and judgements as 'functions of unity' (A68–9/B93). Hence what consciousness is aware of is the unity implied in the *concept* it is using. The use of concepts implies the 'unity of an act', by which what is reproduced is recognised.⁴²

This interpretation is borne out in the rest of this section of the deduction, which rests upon the notion that 'all cognition requires a concept' (A106). Kant begins by arguing from empirical concepts; for instance 'in the case of the perception of something outside of us the concept of body makes necessary the representation of extension, and with it that of impenetrability, of shape, etc.' (ibid.). The application of a concept thus makes *necessary* the application of the other *Merkmale* analytically implied in the concept. This 'necessity' entails that these *Merkmale* are 'brought to unity' in a judgement (cf. A69/B93). Only because of this necessity in *all* concepts can Kant move to his claim about *pure* concepts, which, as the highest genera of all concepts, are necessarily implied.⁴³ Thus 'transcendental

apperception' denotes the necessary condition that all cognition be subject to the general forms of the 'functions of unity' of concepts.⁴⁴ Back at A108, Kant writes:

the original and necessary consciousness of the identity of oneself is *at the same time* a consciousness of an equally necessary unity of the synthesis of all appearances in accordance with concepts, i.e. in accordance with rules that not only make them necessarily reproducible, but also thereby determine an object for their intuition, ie. the concept of something in which they are necessarily connected (italics mine).

Self-consciousness, then, if it is permitted at all by the strictures of the Paralogisms, can at best be an indirect inference from the possession of unified experience through the application of particular concepts in recognition.⁴⁵ In the passage that introduces transcendental apperception, Kant makes it clear that 'consciousness of oneself in accordance with the determinations of our state in internal perception is merely empirical, forever variable' (A107).⁴⁶ The condition that Kant is describing is instead 'a condition that precedes all experience, and makes the latter itself possible' (ibid.). It refers to nothing other than the structure required for the use of concepts, a structure which includes apprehension, reproduction and recognition *equally*.⁴⁷

Examination of another key passage on the unity of consciousness can show how dependent recognition is on the processes that 'precede' it:

without consciousness that that which we think is the very same as what we thought a moment before, all reproduction in the series of representations would be in vain. For it would be a new representation in our current state, which would not belong at all to the act [*Actus*] through which it had been gradually generated, and its manifold would never constitute a whole, since it would lack the unity that only consciousness can obtain for it. (A103)

The notion that an act can 'gradually' generate a representation conflicts somewhat with the notion that the act of recognition is 'spontaneous'. In fact, the putative 'gradualness' suggests an opacity in Kant's theory at this point that opens it to criticism. If we focus in on the interaction between reproduction and recognition, two alternatives emerge. *Either* the act of recognition is only possible if what it is recognising has *already* been recognised. Recognition would thus depend on a prior unity, not just of apprehension and reproduction, but of a kind of pre-cognition, or anticipation.⁴⁸ *Or* the fact that a multiplicity is *immediately* reproduced in the continuous process of

experience entails an automatic ‘marking’ of what is reproduced that affords it some pre-conceptual internal consistency. But the unity produced would then not involve any special conceptual or classificatory activity on the part of ‘recognition’. Does Kant have a possible answer to this complication?

While Kant states that apperception is the ‘inner ground’ of synthesis, he also states in the same passage that imagination provides the *form*.⁴⁹ But at this point he says that the synthesis of reproduction does *not* take place *a priori*, because it ‘rests on conditions of experience’. Kant states that the transcendental unity of apperception is therefore related to the ‘**productive synthesis of the imagination**’ (A118). In *Empiricism and Subjectivity* and *Kant’s Critical Philosophy* Deleuze dwells at length on Kant’s statements that the syntheses of apprehension and reproduction are carried out by the imagination. ‘Of the three syntheses that [Kant] distinguishes, he himself presents the synthesis of the imagination as the foundation of the other two’ (ES 111).

In order to explore this problem further, it will be first necessary to delve deeper into the mechanics of Kant’s account of concept formation and application. This will also allow us further to assess the validity of the deduction. Because if Kant’s argument does indeed precede from a claim about *all* concepts, then the burden of his account of reproduction and recognition must be shifted towards the validity of his account of concepts, as well as of the role of imagination in conceptual recognition.

5 *Concept Formation and Application*

In the *Critique of Pure Reason* Kant emphasises the application of concepts, while suppressing the formation of concepts.⁵² The emphasis on concept application in the *Critique* may be due to Kant’s proximity at this point to his Leibnizian past, in which it is unproblematic that every thing, ideally, has its concept. The Leibnizian notion of the concept continues to abide in Kant’s notion of the logical use of the understanding.

The formation of a concept involves the establishment of a rule to reproduce and recognise. In turn one only applies a concept after one has attained it; one recognises a set of marks as conforming to the rule. However, the application of a concept always happens in a judgement, which means that it is never purely *applied*: it is always amplified or at least explicated. The notion that ‘concepts are

predicates of possible judgments' implies an indistinguishability or at least overlap between formation and application, as any judgement involves operating with incomplete concepts.⁵¹ The series *a, b, c* that makes up the intension of a concept is a kind of rule of thumb, that can in principle be augmented at any time. The rule demands: if you see *a, b* and *c together*, you must apply the concept X. A concept in this case is really an indefinite series of marks, which at any point must be distinguishable from all other series. Indeed Kant insists that concepts are ultimately indefinable (A728/B756ff.);⁵² synthetic judgements are perpetually amplifying concepts, while all empirical analytic judgements depend on a prior synthesis. Thus conceptual rules are in perpetual flux.

The unity of the concept is not within the concept itself, but concerns the use of the concept; it concerns the '*act* of unity'. The unity of the *set of marks* is grounded in the unity of the *act* of recognition. Then what distinguishes the concept itself from an associated 'unity', which is not really a unity at all? Each concept is made of marks, which themselves must be concepts: they could not be recognisable marks otherwise. But are the marks of *these* concepts also concepts? At some point they will amount to rules for recognition of sensible marks. But what can such rules be but rules of association? What is Kant's advance over Hume if the unity of the act relies on concepts drawn from association?⁵³

In the Jäsche *Logic*, Kant says that a series of 'logical acts' – comparison, reflection and abstraction – comprise the process of making a concept.⁵⁴ Allison attempts to distance these 'logical acts' from empiricist principles, claiming that

simply having a set of sensible impressions that are associated with one another is not the same as having a concept. A concept requires the thought of the applicability of this set of sensible impressions to a plurality of possible objects.⁵⁵

At a similar juncture, Pippin writes that 'contrary to Hume, it is not the case that impressions just by their occurrence generate a feeling of associability. Perhaps Kant's most decisive objection to Hume is his claim that it is the *mind* which must actively order and associate them, and this according to acquired rules'.⁵⁶ However, these are very abstract presentations of Hume, which overlook the fact that the principles of association are actualised by habit, which grounds the expectation of future instantiations.⁵⁷ Thus, association does not just happen by the mere 'occurrence' of impressions (contra Pippin),

and the expectation of future instantiations provides the thought of possible applicability to a plurality of objects (contra Allison). Moreover, for Kant, the 'mind' is only active in the very 'unity of the act' that is the recognition of the concept. Allison and Pippin imply that the mind has a choice about how to apply the concept; but Kant does not seem to intend that the 'spontaneity' of conceptual acts in empirical cognition allows for any particular leeway. The act is simply the application of the concept which matches the marks apprehended, which presents itself on the basis of past experience. If we are able to abstract, reflect and compare, this is an activity of reason, not of experience as such, and one which no empiricist would deny is possible.

Finally, if conceptual content depends on association, then Kant faces exactly the same problems as Hume in *justifying* the appropriateness by which concepts extract their marks. If a concept involves recognition of marks, what is it *in these marks* that grounds the recognition? As Pippin asks, what *warrants* the appropriateness of the collection of marks, if the concept is simply a rule that constitutes recognition of these marks?⁵⁸ Here we return to our problem about reproduction and recognition. The reproduction of *this* mark as that recognised concept is still mysterious. Does recognition *anticipate* the appropriateness of the mark, or does reproduction itself *select* the mark 'for' recognition?

Kant's account of 'analytic unity' of concepts begins to look like a rather logicised abstraction, removed from the problems of forming concepts in the world. But this problem starts to infect the notion of concept application as well, for if a concept is to be applied, then the sensible manifold must be recognised to conform to it. But it must gain the *right* to apply itself to the manifold; it cannot simply 'impose' itself upon it for the sake of recognition.

Hence concept application also requires *something else*, a *tertium quid*, to justify the application of a *conceptual* rule to *this sensible* instance. But we have a possible answer here, in the notion of the schematism. The schema is a 'representation of a general procedure of the imagination for providing a concept with its image' (A140/B179).⁵⁹ As we have seen in the case of concept formation, at a certain point in the account of the concept as rule, a need for 'guidance' from the manifold becomes urgent. The schema, as the 'representation of a method', a 'monogram of pure *apriori* imagination' (A142/B181) provides another kind of problematic totality which conditions the application of a general concept to a particular set of empirical

intuitions.⁶⁰ Thus, in the case of the concept 'dog', the imagination creates a schematic diagram by which all dogs can be shown to be variations of this unrepresentable invariant, and conversely, that the concept can be shown to apply to *this* set of marks.⁶¹

It may seem that at this point all Kant's innovations concerning the concept are becoming lost in a gravitational pull back to Platonism. However, Kant's account of 'construction' perhaps provides the key illustration for Kant of how schematism would work. For instance, Kant shows how the connection between the concept 'straight line' and the spatiotemporal determination 'shortest distance' can be resolved through a schematic method by which the concept is exhibited in pure intuition. A 'method' is promised by which the real possibility of the notion of the shortest line would be outlined through an internal determination of the variations of the concept in space and time; such a procedure would also fulfil the rationalist criteria for a 'real definition'.⁶² But, as Hegel and others showed, Kant's notion of the schematism would seem to be an artificial bridge over the difference in kind between concept (act) and intuition (receptivity) to which Kant had committed himself.⁶³

Maïmon was one of the first to connect the method of genesis with Kant's remarks about the schematism. In his 1800 'Essay on Transcendental Philosophy', he claims that 'experience (intuition) shows how a straight line is the shortest between two points, but it is not that which makes the straight line the shortest'.⁶⁴ A genetic definition is required for the line.

The concept of line demands two elements: firstly the material or intuition (line, direction), secondly, the form or rule of the understanding according to which one thinks this intuition (identity of direction, rectilinearity) . . . The action of drawing this line is from the beginning subsumed under this rule.⁶⁵

For Maïmon the forms of intuition, space and time, are forms required for the *differentiation* of intuition, while he calls the objects of this genetic method 'Ideas of the understanding', which are formally conceived as intensive magnitudes. Clearly, if Maïmon does bring to fulfilment Kant's suggestion that the schema be a method for generating conceptually ordered intuitions, it is at the price of a radical transformation of Kant's theory. But by returning to the issue of empirical concepts it can be shown that such transformations and extensions were in fact already seeded throughout the extremities of the *Critique of Pure Reason*.

6 *Ideas and their Necessity*

Kant's theory of empirical concepts is caught in a dilemma. It cannot rely on realism, or demand order from things themselves; this would beg the question for a Humean, who would emphasise both the contingent and merely customary nature of concepts, and the importance of not confusing one's impressions with real objects. Nor can it appeal to the pure concepts of the understanding, as these by themselves are too wide to tell us anything in particular about that to which they are applied.⁶⁶

In fact, Kant's account of knowledge as presented so far is fundamentally incomplete. The *a priori* forms of the understanding are often taken to be conditions for the 'coherence' of experience, but as already suggested, Kant argues directly against this view later in the *Critique of Pure Reason*, where he goes on to present his 'third' deduction, of Ideas. Just as the second deduction was a response to the possibility that spatiotemporal 'appearances could after all be so constituted that the understanding not find them in accord with the conditions of unity', thus presenting a mere 'rhapsody' of sensations (CPR A90/B123), so does Kant admit that it is quite possible that 'among the appearances offering themselves to us there were such a great variety . . . of content . . . that even the most acute human understanding, through comparison of one with another, could not detect the least similarity' (A654/B682).⁶⁷ The understanding presents only a 'distributive unity' among appearances, without granting a 'collective unity' (A644/B672; cf. A583/B611) As the role of the *content* of knowledge is so far left undetermined, there must be some other rule for the coherence of experience beyond its distributive use.⁶⁸ However, if the collective unity of appearances is precisely what can never be experienced as such, the principle can only be regulative, not constitutive. Kant suggests that

the transcendental Ideas . . . have an excellent and indispensably necessary regulative use, namely that of directing the understanding to a certain goal respecting which the lines of direction of all its rules converge at one point, which, although it is only an Idea (*focus imaginarius*) – i.e. a point from which the concepts of the understanding do not really proceed, since it lies entirely outside the bounds of possible experience – nonetheless still serves to obtain for these concepts the greatest unity alongside the greatest extension. (A644/B672)

The Idea involves the extension of the series of marks included in a concept beyond themselves into a projected totality. It is only

by projecting such a 'horizon' (A658/B686) that the analytic unity of concepts can be used logically, in such a way that higher and lower 'functions of unity' *converge* with each other.⁶⁹ The Idea is thus the condition of the possibility of unity in a concept; it *gives* unity to a concept, by acting as the horizon in which unification can occur. Reason, as the faculty of Ideas, in this sense overshadows the understanding.⁷⁰

But as the Idea is 'indeterminate' and therefore unable to be recognised in a concept, the totality or 'Ideal focus' can only be *problematic*. The focus is in a strict sense 'imaginary' (cf. CJ 232). We have already taken this notion in a Deleuzian direction; it has been shown that if the Ideas do 'give unity' that does not imply that they are unified in themselves. Hence the Ideas should not immediately be seen as responding to the 'law of reason to seek unity'. In the light of these earlier developments it is worth witnessing Kant's description of Ideas play out its consequences within the perspective of his epistemology.

The first thing to notice is that with this notion of an 'ideal horizon', the distinction between the logical and real use of the understanding starts to take on a new significance. The logical use of the understanding projects a world fully *representable* by concepts. But this 'logical world' is nevertheless a problematic projection, which, from *this side*, must change its sense with each action of the real use of the understanding (for which conceptual intension is always in flux).⁷¹ What seem to be logical possibilities must have their shifting index in the 'real' possibility which exists for the concrete subject. Representation is thus a mirage, but a necessary one for Kant. This real use encounters its logical extension *only in the form of the Idea*. To recall Deleuze, the logical horizon of representation is constantly at risk of being 'blocked' by its real use, which subverts it from below.

Kant insists that the Idea is not an object of knowledge, but is only used *for* knowledge. And this is why a deduction is necessary to justify the precise validity and demonstration that Ideas can have (A670/B698). That Kant does not carry out this deduction with any formal structure should not make us overlook the fact that a deduction indeed occurs, under the heading 'On the final aim of the natural dialectic of human reason'. In fact, the two steps of any transcendental deduction are present. First, the justification of the internal validity of the structure, then the account of the mutual relation of the faculties, together with the demonstration that the internal structure can be schematised. However, Kant presents his deduction as if

it began with the second step. The reason for this surely goes back to the subject of our first chapter: Kant takes the internal structure of reason itself for granted. We will see how problematic this lack of treatment of the first step will be at the end of this section, when all the metacritical problems of reason will reappear once more. A treatment of these two moments in Kant's Deduction of Ideas now follows.

The general aim in what follows is first to continue to show the importance of Ideas for knowledge, and then second, to show how, if weight is indeed placed on Ideas of Reason, this finally pushes Kant's system into a crisis. Deleuze recognises this crisis and exacerbates it, precisely in order to elicit from it a new distributive order of Ideas, thus actualising a potentiality that had remained latent from Leibniz to Kant. Thus Kant's tendency to push issues of metacritique onto teleology (the Ideas as 'ends of reason') results in a startling dénouement in Deleuze's philosophy.

I IDEAS AND SCHEMATA

Kant begins the deduction with a distinction between two ways in which 'something is given to my reason': 'as **an object absolutely**', or 'as **an object in the Idea**' (A670/B698). In the former case, reason can have no objective validity concerning the object itself. However, in the case of Ideas, reason does not have objective reality in the sense that Ideas can be demonstrated to determine objects, rather the objective reality of the Idea lies in its capacity to determine 'other objects' in accordance with the Idea. Its reality is thus 'only a schema, ordered in accordance with the conditions of the greatest unity of reason, for the concept of a thing in general'. The latter clause is important as it shows that Kant is still attempting to determine what 'the concept of a thing in general' is.⁷² The Idea is justified through its ability to schematise the *Gegenstände* of 'absolute' concepts. This can only mean that it gives *sense* to the problematic nexus of thought and *intellectual* intuition. The Idea thus is a schema of the concept of unconditioned concepts *for* the orientation of 'other' concepts. Kant goes on to specify that 'the things in the world must be considered as if they had got their existence from a highest intelligence' (A671/B699). That is, the Idea will also be a schema of God.

However, it is only in the *Critique of Judgement* that Kant elaborates on how Ideas might be thought as schemata, but in doing so he qualifies his account in the *Critique of Pure Reason*. He now

describes the demonstration of a concept in an intuitive manifold *in general* as its *Darstellung* or presentation/exhibition, which he also baroquequely calls ‘hypotyposis’:

all *hypotyposis* . . . consists in making [a concept] sensible, and is either *schematic* or *symbolic*. In schematic hypotyposis there is a concept that the understanding has formed, and the intuition corresponding to it is given apriori. In symbolic hypotyposis there is a concept which only reason can think and to which no sensible intuition can be adequate. (CJ 351)

Schematic presentation is ‘direct’, and ‘demonstrative’, while symbolic presentation is ‘indirect’ and ‘merely analogous to . . . schematising’ (CJ 352, 351). It is also analogical in the sense that it takes a concept that it is using to *reflect* on an intuition ‘and applies the mere rule . . . to an entirely different object’ (352). Kant then says that ‘all our cognition of God is merely symbolic. Whoever regards it as schematic, while including in it the properties of understanding, will, etc., whose objective reality is proved only in worldly beings – falls into anthropomorphism’ (353). This move must be seen as a modification of Kant’s earlier suggestion that God has a schema. Nevertheless, Kant’s main point is in fact reinforced: the specification of a ‘symbolic’ form of intellectual activity furthers the notion that Ideas provide a distinct component of the mind beyond recognition.⁷³

However, Kant’s vacillation about whether Ideas are schematised or symbolised can be related to a more general problem about the role of Ideas. The later regions of the *Critique of Pure Reason* are probably so ignored because the notion that an Idea is ‘merely’ regulative might seem to say only that we *ought* to use our reason to explore nature. But this distinction between ‘regulative’ and ‘constitutive’ needs to be correctly determined. That an Idea is regulative does not mean that it is not necessary for knowledge; it means rather that it cannot be said to *apply* or *determine* nature in the way that the categories can justifiably do (in virtue of their universality for all appearances). For Kant, if an Idea is not ‘constitutive’ for nature, it is constitutive for knowledge or experience. The structure of the three deductions, and their interrelation suggest that this deduction of regulative Ideas is just as much a necessary condition of *knowledge* as the other two deductions are. ‘I am not only warranted but even compelled to realise this Idea’ (A677/B705). The discourse of the ‘ends of reason’ is actually built into the account of knowledge, while, on the other hand, knowledge is necessarily entangled in Ideas, and so is never simply recognition.⁷⁴

Ideas thus help to schematise a problematic totality for empirical concept formation, thus providing an essential 'third thing' that mediates between concepts and their marks. But this necessity is mirrored by a similar mediation in the case of the role of the schematism as third thing between concepts and intuitions. As we saw above, the schematism points towards an internal determination of the sensible manifold by the *a priori* imagination.

It is striking that the determination of the concept in Kant at both of its extremities relies on peculiar procedures of the imagination. What warrants the *formation* of the concept? Only the Idea as a problematic task. What guides the concept to its *application*? The schema as the invariant intensive structure that allows the incarnation of various extensive actualisations. Imagination is what leads the way out of the understanding both in the guidance of the formation of the concept and in the schematism. In the former case the imagination prepares a sensible symbol of the Idea, the validity of which depends on its very elusiveness to recognition. In the latter case, Kant points towards a kind of construction that would provide a real definition of the laws of the sensible manifold.

Do we then finally have a suggestion about how imagination might be responsible for the conjunction of reproduction and recognition, through its capacity to unite the inner depths of intuition with the extremities of thought? The imagination certainly seems to provide the possibility of the reproduction of the manifold having a certain rational order that might make it available to recognition. However, what we have before us is an irreducible openness in the concept, in resonance with Ideas and intuition, which eludes the synthesis of recognition. The role of recognition would no longer be central, and thus Kant's theory would need to be further modified. With Deleuze, we have already been making moves towards this modification.⁷⁵ But to conclude our account of the structure of Kant's critical project, it is now necessary to return to the issue of the first step of the deduction of Ideas, and the question of the internal validity of the concepts of reason that are being schematised.

II THE STRUCTURE OF IDEAS

The first step of this deduction has an unusual status. If the first two deductions involved preliminary analyses of the 'origins' or inner sources of a particular kind of cognition in sensibility and the understanding, the last deduction examines the necessary structure of reason itself. But our first chapter showed that the topic of the

status of reason itself in the first *Critique* is fraught with metacritical difficulties. For reason must not only present its own criteria for its essential ends, but it also must subject the other faculties to itself. It follows from the latter claim that the third deduction itself can also be said in principle to subordinate the other two deductions to itself.

In this way, the three deductions must be seen in the light of the larger teleological fabric that was introduced in Chapter 1. The first and second deductions point to the third, which finally ties up ‘the essential ends of reason’. The *Critique of Pure Reason* is thus by no means just a critique of knowledge, but a treatise on the destination of man.⁷⁶

The psychological, cosmological and theological Ideas finally find their claim to validity through their projection of the maximum of systematic unity for experience (A671/B699), thus allowing the formal return of the structure of Kant’s early work. In the first edition *Critique of Pure Reason*, Kant says that ‘the things in the *world* must be considered as if they had *got their existence* from a highest intelligence’ (ibid.; italics mine). By relying only on its ‘as if’ status, Kant would seem to be able to reaffirm the intelligence of God over his ontological and modal power. While such power was better demonstrated in Kant’s early work, by here giving God a merely regulative status, Kant in effect can give primacy to his intelligence, as this latter provides a clearer regulative sense for *us*, which the modal ontological argument by itself lacks. We have seen that Kant modifies his views about the schema of God. But more can be said about the uncertain status of God in this region of the critical project. Perhaps there is a concealed possibility in the first view. In what follows the metacritical issues that have been encountered are pushed to a head.

Kant goes on to say that

the highest formal unity that alone rests on concepts of reason is the **purposive** unity of things; and the **speculative** interest of reason makes it necessary to regard every ordinance in the world as if it had sprouted from the intention of a highest reason. (A687/B715)

In an explicitly ontological register, he adds that ‘complete purposive unity is perfection (absolutely considered) . . . The greatest systematic unity is the . . . ground of the possibility of the greatest use of human reason. Hence the Idea of it is inseparably bound up with the essence of our reason’ (A695/B723). But these latter ontological descriptions of the systematic totality provided by God could equally be applied

at the level of the pure ontological arguments that we encountered in Chapter 2. After all, as Kant shows in the third *Critique*, purposiveness can be thought without purpose; therefore an intelligent being is not necessarily thought along with the purposiveness of things. In fact, it is merely the 'very contingency of [a] thing's form [that] is a basis for regarding the product as if it had come about through a causality that only reason can have' (CJ 370). Reason cannot simply let the contingency be, it 'must always cognise not only the product's form, but the form's necessity as well' (ibid.). Kant's reference to teleology here can be seen as exactly analogous to Leibniz's turn to teleology once the irreducibility of real possibility, or compossibility, has been shown. In Chapter 2 it was argued that the latter moment is the essential one, and that the teleological notion of an intelligent God is really to be seen as the simplest way in traditional terms to deal with the ontological chasm that has been opened up.

So upon what does Kant's regulative account of a necessarily intelligent God rest? It must rest on Kant's characterisation of reason's own needs. But is it straightforwardly true that reason desires purpose, unity and collective totality? *Why* is it better to think nature holistically, when for all we know, it may not be articulated in itself in such a way? An alternative has already been glimpsed: rather than being collectively articulated, the inner natures of things may be *distributively* organised, so that their external relations may depend in primary ways on *intensive* relations. Where in fact does Kant find the criteria of unity and collectivity?

Kant says that our suppositions about God are thought only *relatively*, 'on behalf of the systematic unity of the world of sense' (A679/B707), and there is no requirement to make a *suppositio absoluta* about God (A676/B704). Hence God must be thought 'according to the analogy of realities in the world, of substances, causality and necessity . . . in their highest perfection' (A678/B706). God must be thought according to the analogy of the forms of judgement. But has Kant adequately grounded the claim that God *must* be thought relatively and analogically? If reason does transparently present its 'essential ends' then Kant can argue that the contingency of nature must imply that reason articulate it in terms of purposes, unity and totality. But it was found that in the first edition *Critique of Pure Reason*, Kant seems to rely on a metaphysical teleology, which became problematised in his practical philosophy. Deleuze's resolution of this – his exacerbation of 'problematicity' by giving it its own specific notion – has been introduced as an alternative. In the *Critique*

of *Judgment*, Kant himself envisages an alternative: the possibility for a new ground of the unity and vocation of the faculties (including reason) is shown by way of a genesis of their relation, suggesting that the internal teleology of reason, understanding and sensibility no longer in principle requires an end outside of itself (a reason *in itself*); reason determines its ends in relation to the other faculties.

But in this case, Kant has less and less need for an intelligent God.⁷⁷ The way is open for a competing account of reason's relation to contingency. As we have seen, the modal ontological argument of Kant's early work in effect also provides a way of thinking the contingency of nature through the counterfactual form of compossibility. But then 'God', or the ontological structure of reality, no longer needs to be thought according to the analogy of judgement, but can be thought for itself. Although it is Deleuze that develops this direction, Kant does move towards something like it in the *Opus posthumum*, as has been suggested.

Furthermore, it has been seen that for Kant, we are referred to the world's systematic unity 'only by means of a schema of that unity' (A697/B725; cf. A670/B698). Given the outlines in Kant's theory suggesting an internal 'schematic' relation between Ideas, imagination, and intuition, is it in fact possible to return to the rationalist project of attaining a real definition of God, that generates the totality of real possibility in a non-anthropomorphic way? Deleuze in effect occupies this open site in Kant's work. First he can be seen as reconciling the symbolic and schematic presentations of reality through the notion that Ideas are indirectly presented as problems (he elaborates how this is supposed to happen in terms of a 'transcendent exercise of the faculties', as discussed in Chapter 1). Second, he theoretically affirms the play of compossibilities that was denoted by the name of God in Leibniz and Spinoza. However, Deleuze affirms the 'unity' of ontological totality not collectively but distributively, so that it is affirmed only through *each* really distinct part. The Absolute is attained only through access to the problematic, which *qua* problematic, promises no collective unity or totality, only the eternally mobile distributions of the object = x. Deleuze thus locates himself in the same metaphysical zones that Kant ultimately occupies (both in principle and historically in the *Critique of Judgment* and the *Opus posthumum*); but Deleuze's return to Leibnizian and Spinozist issues is ultimately more consistent than Kant's actual resolution of these problems.

Notes

1. This question is often seen in terms of Hume's problem about causality, although there is no reference to Hume in the letter, which continues to breathe the atmosphere of continental rationalism. Kant frames the dilemma in terms of occasionalism ('Hyperphysical Influx Theory') and 'Pre-established Intellectual Harmony Theory' (C 134, Ak. 10:131); he does not mention the possibility of simple physical influx, probably because this is seen (by Kant as well as others) as the least hopeful option. While Kant's retrospective remark in 1783 that it was Hume who awoke him from his dogmatic slumbers does verify the role of Humean scepticism in Kant's critical turn, it is important nevertheless to realise that, given the development described thus far, the internal problems in rationalism concerning sufficient reason are enough to produce and to make palpable to Kant the problem delineated in the letter. Hume's contribution can be seen in terms of an *exacerbation* of a problematic about concepts such as causality that was affecting eighteenth-century philosophy in general.
2. Carl, 'Kant's First Drafts of the Deduction of the Categories' (in E. Förster ed., *Kant's Transcendental Deductions*, Stanford, CA: Stanford University Press, 1989), p. 5; italics mine.
3. Beck, 'Kant's Letter to Herz', in E. Förster ed., *Kant's Transcendental Deductions*, 22.
4. *Reflexion* 5554 (1778–81), cited in Guyer and Wood, eds, Kant, *Critique of Pure Reason*, p. 732.
5. Henceforth I will refer to *Object* as 'object', and where *Gegenstand* is referred to I will cite the German.
6. *Reflexion* 4634, quoted in H. Allison, *Kant's Transcendental Idealism* (New Haven, CT: Yale University Press, 1983), pp. 70–1.
7. This is to say that the analytic/synthetic distinction is not equivalent to a distinction between logical and real use. Rather both logical and real predication can be analytic or synthetic. In the former case the distinction is used to assess the formal status of the judgement, while in the latter, to assess whether a genuine *determination* (*Bestimmung*) of the object has been made (in which case it is synthetic) or not (analytic) (cf. *Logic*, trans. R. Hartman and W. Schwarz, New York: Dover, 1974, # 36, p. 118).
8. Allison, *The Kant–Eberhard Controversy*, p. 62.
9. Kant, *Logic*, # 36, p. 118.
10. 'Concepts, as predicates of possible judgments, are related to some representation of a still undetermined object' (CPR A69/B94).
11. This also rules out the object being referred to vaguely as some kind of intentional correlate to judging consciousness, as while the object can only be *identified* as such by a concept, it is its elusiveness to the concept that is at issue in the notion of an 'object = x'.

12. *Logic*, p. 70.
13. In this section of the *Logic*, Kant stipulates that in making a distinct concept one moves from the part to the whole. In determining the object, 'there are as yet no marks present – I obtain them first by synthesis' (ibid.). When the mathematician and philosopher of nature attempt to determine an object, they must appeal to intuition. But how could the subject-concept be related to the object at all without *any* marks?
14. Allison bases his interpretation of the semantic content of an intuition on Molte Gram's theory in *Kant, Ontology and the A Priori* (Evanston, IL: Northwestern University Press, 1968). In *The Kant–Eberhard Controversy* he discusses it at length (pp. 67–75), and continues to affirm it in a low key way in *Kant's Transcendental Idealism*: cf. pp. 341–2, n. 19.
15. Pippin, *Kant's Theory of Form* (New Haven, CT: Yale University Press, 1982), p. 141. Pippin criticises Gram's theory, and implicitly Allison's.
16. 'An objective perception is a **cognition**. The latter is either an intuition or a concept'.
17. After quoting the above *Reflexion*, Allison goes on to explicate the concept of the object by referring to a passage from B141 concerning the unity of apperception, despite having opened up the perspective that an object is 'a something in general' (Allison, *Kant's Transcendental Idealism*).
18. *Reflexion* 5554, ibid.
19. Allison, 'Kant's Concept of the Transcendental Object' (*Kant-Studien* 59, 1968), p. 165.
20. In the 'Discipline of Pure Reason', Kant says 'From whence the concepts of space and time with which they [mathematicians] busy themselves (as the only original *quanta*) might be derived, they have never concerned themselves, and likewise it seems to them to be useless to investigate the origin of pure concepts of the understanding and the scope of their validity; rather, they merely use them' (A725/B753).
21. Admittedly, the use of the phrase 'single faculty of thinking' is far from decisive by itself, due to the malleability of Kant's talk of faculties; but I think the current context, plus the metaphysical background already explored, adds strength to this interpretation.
22. It is interesting that Kant only mentions space in the passages in question, and perhaps it reinforces the fact that the ideality of time was always secondary in importance to that of space for Kant.
23. The various forms this incompatibility takes is precisely the subject matter of the Transcendental Dialectic. The antinomies are resolved by showing that the mutual extension of spatial and intellectual concepts

- cannot proceed in tandem with each other. As space is only related to finite intuition, it is illegitimate to extend spatial concepts beyond such intuition.
24. Kant does not mean to equate this methodological use of the distinction between 'synthetic' and 'analytic' with the other use of the distinction in terms of conceptual intension.
 25. Dieter Henrich's version in 'Identity and Objectivity' (contained in Henrich, *The Unity of Reason*) is a classic example, and Strawson's account in *The Bounds of Sense* also presents a synthetic account in that it moves from a description of self-conscious experience to synthetic *a priori* conclusions about the conditions necessary for this; cf. 97ff.
 26. Allison, *Kant's Transcendental Idealism*, p. 137ff.
 27. Ameriks, 'Kant's Transcendental Deduction as a Regressive Argument', (in P. Kitcher, ed., *Kant's Critique of Pure Reason: Critical Essays*).
 28. However, diagnosing where the fracture occurs is a matter of dispute. Cf. Eckart Förster, in 'Kant's Notion of Philosophy', *Monist*, 72, 2, April 1989.
 29. Ironically, Ameriks has done more than most to bring out the meta-physical claims of Kant's project in his other writings. It is this side of Ameriks' scholarship that I believe is the most valuable, although ultimately I would ground his 'Leibnizianism' not in the historical Leibniz, but in a metacritical reworking of Leibniz, *à la* Deleuze.
 30. Bennett, *Kant's Analytic* (Cambridge: Cambridge University Press, 1966), 55. Cf. Pippin, *Kant's Theory of Form*, p. 97: 'to understand a concept is to know how to use it'.
 31. To have the concept of a man is not the same kind of thing as having an intuition of him, 'it is just to be able to recognise men as men, to distinguish men from apes, to know that a man cannot be a vegetable, and so on' (Bennett, *Kant's Analytic*, p. 54).
 32. As intuitions are the only representations related immediately to their objects, a concept must always be 'a representation of a representation'. However, the concept may represent an intuition or set of intuitions, or, more likely, another set of concepts. A concept always 'holds of many, and . . . among this many also comprehends a given representation, which is then related immediately to the object'. As Kant explains in the Introduction to the first *Critique* (A8/B12) and further in the Jäsche *Logic*, a concept is composed of 'marks' (*Merkmale*), so that, for instance, the concept 'body' is composed of 'extension', 'impenetrability', and 'shape'. In using the concept 'body' as the subject of a judgement, one will predicate of it another concept. This concept will be composed of other marks, some of which may be contained in the first concept. For instance, 'divisibility' can be predicated of 'body', because the concept 'extension' includes 'divisibility'. Thus the object which

we have identified as 'body' will be *unified* with other things which we identify as 'divisible'.

33. This also holds for the logical use of concepts; see Kant's *Logic*, # 17, 106. See Allison, *Kant's Transcendental Idealism*, p. 66ff; Klaus Reich, *The Completeness of Kant's Table of Judgments*, tr. J. Kneller and M. Losonsky (Stanford, CA: Stanford University Press, 1992), pp. 9ff.
34. 'For it is this **one** consciousness that unifies the manifold that *has been* successively intuited, and then also reproduced, into one representation' (A103, my italics). Kant says here that the word 'concept' is enough to lead to this notion.
35. In a Reflexion on the first *Critique*, Kant affirms that 'the transcendental synthesis of the imagination underlies all our concepts of the understanding' (Ak. 23:18), quoted in Rudolf Makkreel, *Imagination and Interpretation in Kant* (Chicago: University of Chicago Press, 1990), p. 27.
36. However, he silently presupposes the synopsis of intuition, which is left out of the threefold synthesis. Nevertheless, it is important to the process of the deduction. We know from the Transcendental Aesthetic that data of time must be infinitely divisible. Any sensation, due to the form of appearance, must be a stretch of indeterminate spatial extension and a stretch of duration. That is, it is *internally manifold*, or multiple in itself. But an important decision must be made right at the outset about what is meant by this representation of inner sense. Nothing states that the subject here experiences some 'flow' of time, within which the contents alter. In fact, the opposite must be the case for Kant. The representation of a manifold in time must be a representation of the duration of the manifold *from within* the present. Inner sense is after all a *form*, a pure framework. Hence the real starting point of the Deduction is the presupposition of a bare *multiplicity* or manifold, the conditions for the representation of which must be unfolded.

This follows from the notion of a bare spatiotemporal multiplicity. If a multiplicity is a pure flux, some element of which is not retained in any form (for instance in the form of a past of a present), then there can be no conceivable multiplicity at all. Hence the retention of some aspect of a multiplicity is necessary for it to be a multiplicity. Furthermore, this retention is not simply a retention but the *development*, or unfolding of the multiplicity as such. But while it seems to become *extended* into the present, it is more properly thought of as extending into the past: it is only *represented as* extending into the present. The present is represented as *having a past*. These ideas are developed more speculatively by Schelling and Hegel. However, it is important to see that for Kant the notion of a pure multiplicity was thinkable as the matter of *intuition*, without yet implying that the multiplicity bear within it an

identity or at least unity, which can only occur through the form of the concept. Now, Schelling and Hegel would object to this that in order to think of a multiplicity *as such* requires thinking an identity to the manifold as differing from *itself*, and that Kant's belief that reidentification can only happen through a concept merely shows the limitation of Kant's notion of concept. However, there is still a sense in which the multiplicity, as intuited, is at least *potentially* infinitely divisible, which underlines the importance of keeping the distinction between the internal coherence of the multiplicity itself, and the coherent ordering of the multiplicity in the inner sense of the perceiver. Because the former is *indefinite*, and is even perceived at every instant as indefinite, the multiplicity *itself* should not be completely identified with its ongoing reidentification in the subject.

37. On 'counting rules', see L. J. Stern, 'Empirical Concepts as Rules in the *Critique of Pure Reason*' (*Akten des 4. Internationalen Kant-Kongresses*, Berlin: de Gruyter, 1974), p. 160.
38. Henrich, *The Unity of Reason*, pp. 185–8.
39. Allison, *Kant's Transcendental Idealism*, p. 140. Cf. also Paul Guyer's critique of Henrich's claim for Cartesian consciousness in his review of *Identity and Objectivity*, *Journal of Philosophy*, 76, 1979, pp. 161–2.
40. Allison, *Idealism and Freedom*, pp. 59–60.
41. One problem with readings of Kant which make the categories into norms which are directly conformed to by the apperceptive subject itself is that they only really make sense for the categories of relation. It is plausible that the 'I think' 'takes itself' to be conforming to categories of substance, causality, and reciprocity in making a judgement; but what of the other *nine* categories? The cases of judgements of quantity and quality (which are moreover both taken to be continuous), and judgements of modality are clearly not 'for consciousness' in Allison's and Pippin's sense of 'taking as'. As soon as the full machinery of Kant's categories is taken into account, this normative version starts to look absurd. So either it is only applicable to three categories, in which case the Aristotelian claim that the categories are exhaustively universal must go, or Kant meant something else. I contend that the demonstration and justification of the validity of the pure concepts in the Transcendental Deduction is carried out specifically by the transcendental philosopher, and not by the self-reflection of the experiencing 'subject'.
42. It may be objected that this is to ignore that Kant is drawing our attention to a 'transcendental synthesis', or a special act of the mind. But Karl Ameriks has decisively shown the error of 'intemperate', or 'activistic' readings in his critique of Paul Guyer's early work ('Kant and Guyer on Apperception', *Archiv für Geschichte der Philosophie*, 65, 1983). Guyer writes that Kant is 'clearly committed to the existence of

a creative synthesis imposing order on the manifold of empirical intuition, whether it is conceived of as a single act of transcendental imagination, preceding all empirical syntheses, or as an ongoing activity of constitution underlying the objective affinity of the objects of nature' (Guyer, 'Kant on Apperception and A Priori Synthesis', *American Philosophical Quarterly*, 17(3), July 1980, p. 206). But Ameriks clarifies that there is no transcendental synthesis *as such* in Kant, although he does think that in the A-Deduction, Kant tends to write as if there were. Rather, what Kant is attempting to show is the transcendental requirement of unity in particular acts of empirical cognition (Ameriks, 'Kant and Guyer on Apperception', pp. 175–9).

43. Cf. A106. On the pure concepts as highest genera, see Allison, *Kant's Transcendental Idealism*, pp. 116–17. Compare also Kant's notes to A66/B91: 'Experience consists of judgments, but it is to be asked whether these empirical judgments do not in the end presuppose *a priori* (pure) judgments', cf. Guyer and Wood's edition of CPR, p. 202.
44. This further explains why the consciousness of unity is by no means immediately available as such for inspection. The consciousness of unity is simply the ability to understand and apply *concepts*. But this ability itself depends on conformity to certain basic rules. Thus to grasp the thread of unity in experience, I must conform, for instance, to the rule of causality. Causality is one of the twelve categories that Kant says is required for unity to be possible. Therefore the spontaneity involved in the use of concepts is not to be identified with some active consciousness of unity. If the subject is conscious of its unity this is only due to the transcendental rules that allow it to be so. In other words, the consciousness of unity must be secondary to basic conformity to rules that makes it possible. The spontaneous conformity to rules, therefore, from the empirical down to the transcendental, is not to be understood in terms of 'ordinary' self-consciousness.
45. See also Andrew Brook's deflationist account of apperception in *Kant and the Mind* (Cambridge: Cambridge University Press, 1994), pp. 37–43 and ch. 6. He states that the unity of consciousness must be thoroughly distinguished from the consciousness of that unity.
46. It is striking that in the A-deduction transcendental apperception is only twice explicitly referred to in terms of the notion of the 'I' (A117n., A123).
47. A virtue of this interpretation is that it does not split off the account of transcendental apperception from the empirical use of concepts Kant is so keen to ground. Some interpretations make transcendental apperception into an abstract, mysterious process that unifies consciousness, but is hard to apply to the workings of empirical concepts and intuitions as Kant describes them.

48. Cf. Heidegger, *Kant and the Problem of Metaphysics*, ed. and tr. R. Taft (Bloomington: Indiana University Press, 1997), pp. 120–32; also Henrich's work on self-consciousness has brought out the necessity of pre-reflexiveness in self-recognition; see 'Self-consciousness: A Critical Introduction to a Theory', *Man and World*, 4, 1971.
49. 'Since [the original unity of apperception] is the ground of all cognitions, the transcendental unity of the synthesis of the imagination is the pure form of all possible cognitions' (A118).
50. It is this overemphasis that (for reasons that we will shortly spell out) leads to an attempt at compensation in the *Critique of Judgment*: the distinction between determining and reflective judgement. There, part of the role of concept formation gets handed over to reflective judgement, while the use of concepts dealt with in the *Critique of Pure Reason* is now simply identified with determining judgement (the subsumption of a particular under a known general concept).
51. The fact that we cannot separate concept formation from application is not of itself viciously circular as Kant does not attempt to provide a genesis of concept formation, only a functional account. Pippin offers a circular account of the concept when he says 'the concept is thus a rule for thinking together a number of individuals each of which possesses a "marker" picked out conceptually (and so represented) as the principle of grouping', *Kant's Theory of Form*, p. 106.
52. Cf. L. W. Beck, 'Kant's Theory of Definition', and 'Can Kant's Synthetic Judgments Be Made Analytic', in R. P. Wolff, ed., *Kant: A Collection of Critical Essays* (London: Macmillan, 1968).
53. For the Kantian, the notion of the rule answers a set of empiricist difficulties concerning the concept. First, how is a general Idea formed from particular instances through 'abstraction'? Second, if the 'abstract' Idea is drawn from a set of particular instances, how can one account for its characteristic of generality if abstract Ideas are also themselves particular? Third, how does application of a general, abstract Idea to a concrete, particular Idea, occur? Robert Pippin points out that all of these problems are mired in a conception of the 'one over many' that has its roots in Plato. See *Kant's Theory of Form*, p. 106, with relation to concepts, and p. 131, with relation to schemata.
54. *Logic*, p. 100.
55. Allison, *Kant's Transcendental Idealism*, p. 67.
56. Pippin, *Kant's Theory of Form*, p. 116.
57. As Deleuze shows in *Empiricism and Subjectivity*, for Hume the principles of association are indeed principles to which the mind is subject. He shows that Hume's point is precisely that association doesn't just 'happen' of itself: it is the result of particular principles that structure the mind.
58. 'We could say that the collection of "markers" that defines some such

rule is 'warranted empirically', but the rule is supposed to be only an *Erkenntnisgrund*, or that by virtue of which the empirical manifold can be determinately apprehended *in the first place*. It does not seem at all useful to claim that the source of some rule is 'experience', unless we are again willing to ask what it is *in* experience that warrants the rule's objectifying function'; *Kant's Theory of Form*, p. 115.

59. Kant says two contradictory things about this 'procedure' or 'method'. While stating sometimes that the schema is a rule (A141/B180), on the other hand he suggests that the schema cannot be a rule, because then we would be creating a regress of rules: the concept rule can only be applied if it conforms to the schema rule (cf. A133/B172). The schema appears to be a method which is not a rule, but does allow the concept to be applied to the sensible manifold.
60. Another interpretation of these issues is made by Paul Guyer. Guyer puts forward the thesis that empirical concepts as rules have no problem of application to the manifold because these concepts *are* schemata. 'Empirical concepts *are* rules or schemata which tell us to predicate a certain title of a particular object, just in case certain sensible properties indeterminately specified in the rule are actually, and of course determinately, instantiated by that particular object' (*Kant and the Claims of Knowledge*, p. 164). Hence Kant is not concerned with the issue of how to apply a concept. If concepts are schemata, then all that is needed to apply them is 'Mother wit', or a talent for judgement (pp. 159, 162). However, Guyer's notion of the schematism is flawed. In the opening sentences of the 'Schematism' chapter, Kant says that 'In all subsumptions of an object under a concept the representations of the former must be **homogeneous** with the latter . . . Thus the empirical concept of a **plate** has homogeneity with the pure geometrical concept of a **circle**, for the roundness that is thought in the former can be intuited in the latter' (A137/B176). Guyer's explanation of this is that the inclusion of the concept of the circle in the concept of the plate displays homogeneity of object and concept because the circle is something that can be actually intuited. However, if this is the case, then the example Kant has chosen is a loaded one, because clearly the concept of a circle involves a pure intuition. This gives us a good reason to 'ground' the concept of plate in that of a circle. Kant's next example, which Guyer also refers to, is the concept of a dog (A180), which brings back all the problems referred to earlier. In this case, it is Guyer's attribution of realism to Kant that allows him to state that concepts are schemata. Guyer thinks that the problem of the application of concepts can be defused, because he has a fundamentally realist account of recognition. We recognise the 'marks' of a dog (four-leggedness, barking, etc.) because those marks are collected together in reality.
61. Cf. Pippin, *Kant's Theory of Form*, pp. 143–50. Lauchlan Chipman,

- 'Kant's Categories and Their Schematism', in R. Walker, ed., *Kant on Pure Reason* (Oxford: Oxford University Press, 1982), p. 39.
62. Compare A713/B741–A720/B748 with A731/B759.
 63. Hegel says that what happens in the schematism is 'one of the most attractive sides of the Kantian philosophy', but the attempt to connect, for instance, the category of substance with its sensible determination, permanence in time, is external and superficial, 'just as a piece of wood and a leg might be bound together by a cord'; *Lectures on the History of Philosophy* (tr. E. Haldane and F. Simpson, Lincoln: University of Nebraska, 1995), Vol. III, p. 441.
 64. Maïmon, *Versuch über die Transcendentalphilosophie*, p. 43; cf. p. 19.
 65. Ibid., p. 49.
 66. Cf. George Schrader's account in 'Kant's Theory of Concepts', in R. P. Wolff, *Kant: A Collection of Critical Essays*.
 67. This possibility also provides the motivation for the *Critique of Judgment*. Cf. particularly the First Introduction: 'For although experience forms a system in terms of *transcendental* laws, which comprise the condition under which experience as such is possible, yet empirical laws might be so *infinitely diverse*, and the *forms* of nature which pertain to particular experience so *very heterogeneous*, that the concept of a system in terms of these (empirical) laws must be quite alien to the understanding, and that the possibility – let alone the necessity – of such a whole is beyond our grasp. And yet for particular experience to cohere thoroughly in terms of fixed principles, it must have this systematic coherence of empirical laws as well' (CJ First Intro 203). The main difference between the *Critique of Pure Reason* and the *Critique of Judgment* here is that in the former Kant does not yet admit the possibility that the *forms* as well as the content of nature might be infinitely diverse. Cf. A654/B682.
 68. Kant forbids the notion that reason 'has gleaned this unity from the contingent constitution of nature in accordance with its principles of reason. For the law of reason to seek unity is necessary, since without it we would have no reason, and without that, no coherent use of the understanding, and, lacking that, no sufficient mark of empirical truth' (A651/B679). Such a law can only be a transcendental principle. In the *Critique of Judgment*, perhaps realising the importance of this function for even the simplest experience, Kant gives it the name of 'reflective judgment'. Kant's first description of reflective judgement in the *Critique of Judgment* precisely echoes the quote from the first *Critique* A654/B682: 'Reflective judgment, which is obliged to ascend from the particular in nature to the universal, requires a principle, which it cannot borrow from experience, precisely because it is to be the basis for the unity of all empirical principles under higher though still

- empirical principles, and hence is to be the basis that makes it possible to subordinate empirical principles to one another in a systematic way. So this transcendental principle must be one that reflective judgment gives as a law, but only to itself' (CJ 180). On reflective judgement, see J. Zammito, *The Genesis of Kant's Critique of Judgment*, pp. 151–68.
69. Whereas the second Deduction dealt with the affinity of possible appearances, the third Deduction returns to affinity. Three 'logical principles' are required to give collective coherence to experience: homogeneity, specificity and continuity; the latter is a 'law of the **affinity** of all concepts, which offers a continuous transition from every species to every other through a graduated increase' (A657/B686).
70. It is this set of claims that is developed in the third *Critique's* theory of reflective judgement. Pippin recognises this possibility, but adds 'it is, I think, hard to see the range and limits of such a 'reflection', and hard to understand how the demand for order we impose on nature is at all guided by what we learn from nature' (*Kant's Theory of Form*, p. 119). With the Hegelian or Deleuzian notions of Idea and reflection, of course, this becomes less hard, as Pippin shows in the case of Hegel, and as will be shown for Deleuze.
71. It must be kept in mind that for Kant God would not have Ideas; Ideas are strictly finite 'foci' by which the the human mind orients itself. The horizon of logical representation is a realm projected *from* the realm of the real. But the projection provides the structure by which the real can be thought.
72. Indeed, later Kant emphasises the regulative nature of the claim for an intelligible and intelligent God by saying that although 'we **must** presuppose such a being . . . we have presupposed only a Something, of which we have no concept at all of what it is in itself (a merely transcendental object [*Gegenstand*])' (A698/B726).
73. In the *Critique of Judgment* art provides the prime example of a symbolic presentation of Ideas (cf. Deleuze, *Kant's Critical Philosophy*, p. 54). A white lily might symbolise innocence, which is a moral characteristic related to the Idea of perfection; thus an immaterial Idea gains a symbolic 'incarnation' or an 'indirect presentation' in nature as an object of reflection. (Although, interestingly, Kant still speaks of poetry in terms of a 'schema of the supersensible'; CJ 327.) But doesn't Kant also in effect suggest that organic forms too are schematic or symbolic presentations of the internal teleology of reason? An organic form, strictly speaking, cannot be 'experienced'; it presents an anomaly for the 'distributive unity' (in Kant's sense) of the categories, as it seems to cause itself, rather than being caused by a substance that must be seen as preceding it, according to the first two analogies. (It is often pointed out that the second analogy tells us nothing about particular causal connections, only that there must be one for *each* empirical judgement).

It requires reflective judgement to be able to understand it at all. (Kant also goes on to talk about animals sharing ‘a common schema’ or ‘archetype’, which is ‘able to produce this great diversity of species, by shortening some parts and lengthening others, by the involution of some and evolution of others’. The ‘analogy’ among the parts of these species ‘reinforces our suspicion that they are actually akin, produced by an original mother’; CJ 418–9). In general, it is clear that for Kant Ideas are necessary to experience coherence in the whole of organic nature. It is possible to see the *Critique of Judgment* itself as an elaboration of the deduction of Ideas in that it shows the many ways in which Ideas can be presented.

74. It is also very pertinent that Kant does not frame the ‘compulsion’ to think Ideas in particularly *practical* terms in this discussion, thus indicating that freedom is not the force that impels us out of mere recognition, but rather something in Ideas themselves.
75. By making the imagination responsible for both processes, aren’t we back with an indistinction between formation and application? Two directions lead off from here. Hegel’s trajectory will begin by affirming the imagination as the ‘common root’ of the understanding and intuition, while Deleuze will attempt to keep the faculties distinct, thus preserving the *divergent* forms of differentiation that belong to each faculty. How can he preserve the connection between Ideas and intuitions without turning to something like imagination as a mediating middle? It can be recalled here how similar Hegel and Deleuze are on the connection between aesthetic Ideas with rational Ideas. Hegel criticises Kant for acting ‘as if the aesthetic Idea did not have its exposition in the Idea of Reason, and the Idea of Reason did not have its demonstration in beauty’ (*Faith and Knowledge*, p. 87), while Deleuze writes that ‘the aesthetic Idea is really the same thing as the rational Idea: it expresses what is expressible in the latter’ (KCP, p. 57). Their differences really concern the manner of connecting rational and aesthetic Ideas, that is, in a sense, the manner of *schematising* or *symbolising* the Idea.
76. At the end of the section under discussion, Kant remarks that ‘all human cognition begins with intuitions, goes from there to concepts, and ends with Ideas’. He then suggests that ‘a completed critique convinces us that reason in its speculative use can with these elements never get beyond the field of possible experience, and that the proper vocation [*Bestimmung*] of this supreme faculty of cognition is to employ all its methods and principles only in order to penetrate into the deepest inwardness of nature in accordance with all possible principles of unity, of which the unity of ends is the most prominent’ (A703/B731).
77. In fact, the recourse in the *Critique of Pure Reason* to an intelligent God, rather than having any internal validity specifically demonstrable

Kant and the Structure of Cognition

for the structure of reason, serves as a means for Kant to introduce the most traditional conceptions of what God is and what God thinks good. Kant even admits that ‘in this Idea we can allow certain anthropomorphisms, which are expedient for the regulative principle we are thinking of, without fear or blame’ (A697/B725). In terms of the movement of Kant’s argument, there is no more need to follow his appeal to anthropomorphism than there is to think of reason in terms of ‘expediency’. Kant’s later remarks, cited above, about the symbolic presentation of God serve as a corrective to his earlier view.

Deleuze and the Vertigo of Immanence

We began with a series of puzzles about Deleuze's use of the term 'immanence'. In *Spinoza and the Problem of Expression* (1968), Deleuze presents the notion of immanence as rooted in Neo-Platonic conceptions of the metaphysical 'One-All', and as waiting for Spinoza to liberate it from the transcendence implied in traditional conceptions of emanation. He presents Spinoza as reclaiming the thesis of univocity of being, so that hierarchy is abolished in the Absolute. But in *Difference and Repetition*, published in the same year, where eternal return is presented as the completed 'realization' of the univocity of being (DR 304/388), the concept of immanence is hardly discussed. In the preceding chapters, we have attempted to present an account of Kant that is in conformity with Deleuze's own moves in his interpretation of Kant and German idealism. But now we have to turn directly to Deleuze himself and ask whether his own ideas about immanence are themselves consistent.

One answer to the problem of the relation between Spinozist and Kantian immanence is suggested in 'What Is Grounding?', where, as we have seen, there is an emphasis on the break between modern philosophy (Hume, Kant and the post-Kantians) and traditional metaphysics. We could grasp the nettle and state that the apparent contradiction between the two forms of immanence can be resolved by simply situating Spinoza as a pre-modern philosopher. In opposition to Hardt and Negri, who claim that Spinoza's 'discovery of the plane of immanence' is the 'primary event of modernity',¹ Deleuze would be implicitly saying that Spinoza was the *last* philosopher in the tradition of metaphysical thinking based around the metaphysical idea of God. And modern philosophy begins with Hume and Kant, who ask the question – about where we get our so-called 'pure concepts' (substance, causality, etc.) from, and what justifies their application – that will make the whole array of traditional Ontological arguments tremble and collapse. This would be why we get an account of the history of the concept of immanence in *Spinoza and the Problem of Expression*, but hardly a mention of the concept

in *Difference and Repetition*. The concept of immanence undergoes a transformation in the history of philosophy, and in such a way that the old metaphysical concept of immanence is itself sacrificed by the new Kantian restrictions on cognition (concepts must remain *immanent* to the conditions of experience). However, insofar as the problem of the post-Kantians will in turn be how these criteria for the immanent use of concepts are *themselves* procured immanently – the problem of metacritique, it is possible to understand how the absolute immanence of Spinozism *returns* within the problematic of ‘modern’ philosophy. The transcendental field opened up by Kant must be articulated immanently, with no recourse to transcendent, underived concepts. One way of interpreting Deleuze’s own return to Spinoza and Leibniz is as an attempt to mine rationalist philosophy for insights and formulations that provide assistance in closing the post-Kantian, metacritical circle of immanence.

Like Schelling, Kierkegaard and Nietzsche, Deleuze contends that the Hegelian dialectics of contradiction does not define the transcendental field, the logic of the self-differentiation of which must also include contingent actualizations of singularities. We have encountered Deleuze’s interest in Leibniz’s models of determination, where events are articulated within a counterfactual field of compossibility, rather than being subject to linear, dialectical determination. In *Difference and Repetition*, Deleuze presents himself as cutting through certain ‘transcendental illusions’ that still constrain modern philosophy: ‘images of thought’ based on thought’s most rudimentary operations, conceptions of sensible data that do not take account of the possibilities for an intensive determination of sensation, and conceptions of the Idea that articulate its internal relations in terms of negation and opposition. It is through the extraction of these illusions from the transcendental field that Deleuze ends up re-affirming a Leibnizian–Spinozist model of ideal determination, which he is then at liberty to connect with the Kantian account of Ideas as problems. If this reading is right, then the reason why the term ‘immanence’ rarely appears in *Difference and Repetition*, is because the problem has changed once again: the system of self-differentiation through repetition that emerges is a result of the critique of the transcendental illusions that stop the transcendental field assuming full immanence. The apex of Deleuze’s philosophy of immanence, its metacritical folding point, would appear to be that of the affirmation of eternal return by a subject fully apprised of its consequences.

At the end of Chapter 1, we suggested that immanence might be

‘the vertigo of philosophy’ because the task of self-grounding involves a moment of ‘ungrounding’. But why would such an ungrounding be necessary? In the opening pages of *Difference and Repetition*, Deleuze suggests that the Kantian project of practical reason founders, as Kierkegaard and Nietzsche had perceived, on the question of ‘repetition’. The only way to truly ground practical action is by entering into a ‘third synthesis of time’, in which the infinite is folded into the finite. In this case, the ‘ungrounding’ would be related to the encounter with the limit concepts of ‘faith’ (Kierkegaard) and ‘eternal return’ (Nietzsche). However, this approach does not answer our questions about the nature of immanence, nor does it take into account of the developments in Deleuze’s concept of immanence that occur later, in works such as *What Is Philosophy?* (1991), and his valedictory essay, ‘Immanence: A Life’ (1993). For in the latter, although it is centred around a reading of Fichte’s project of making ‘the transcendental field become a genuine plane of immanence’, by ‘reintroducing Spinozism into the most elemental operation of philosophy’ (TRM 386), a major tension comes to light in Deleuze’s conception of immanence. In his late philosophy, Deleuze tells us, Fichte

presents the transcendental field as *a life* [*une vie*], no longer dependent on a Being or submitted to an Act . . . [but] an absolute immediate consciousness whose very activity no longer refers to a being but is ceaselessly posed in a life. (TRM 386)

This turn to vitalism and the philosophy of life in the later Deleuze still needs to be accounted for. As he puts it in ‘Immanence: A Life’, ‘the transcendental field is defined by a plane of immanence, and the plane of immanence by a life’ (TRM 386). In our final confrontation with the problem of immanence in this chapter, we will see that Deleuze’s conception of immanence is split by two meanings, which may or may not be able to be reconciled. On the one hand, Deleuze appears to revert to a ‘pre-philosophical’ conception of the ‘plane of immanence’ which results in the regrounding of subjectivity in what he calls ‘One Life’ – *une vie*, a unitary, common life. But on the other hand, insofar as Deleuze remains committed to his earlier systematic and metacritical approach to the modern problem of immanence, this ‘pre-philosophical’ appeal to the intuition of ‘life’ must remain an abstraction. We will present Deleuze’s philosophy of immanence as caught between two poles, represented by the late Fichte on the one hand, and the ‘Absolutes’ of Wronski and the late Schelling on the

other. Insofar as his metacritical, systematic approach remains valid, we will argue that Deleuze's final 'resubjectification' of Life signals his arrival at the same point as Wronski and the later Schelling, who ended up positing the existence of subjectivity within a 'primordially living . . . actual being', a 'being that is preceded by no other and is therefore the oldest of all beings'.² Thus if immanence will remain 'the vertigo of philosophy' for Deleuze, it will be in part due to the vertigo of this rediscovery of 'life', and the reorientation it requires in order for a final kind of 'non-organic' vitalism to emerge.

We will begin this final retracing of Deleuze's trajectory through the problem of the transcendental, by returning to his early work on Hume and Kant, where the notion of the transcendental is approached in a distinctive way. We will have cause to sharpen our distinctions between the 'transcendental', the 'transcendent' and the notion of 'transcendence'. We will see that Deleuze's concern with the notion of immanence arises specifically out of his transformation of the problem of 'transcendence' as it appears in Hume, Kant and Heidegger. Keeping ourselves rooted in the foundational epistemological work of Hume and Kant will help us to understand the transformations undergone by the term 'immanence' in Deleuze's work.

1 *Deleuze on Hume, Kant and the Formation of the Transcendental*

Deleuze's early use of the term 'transcendence' to describe the conditions of knowledge echoes ideas of Heidegger which were in the air in 1950s French philosophy. In *Kant and the Problem of Metaphysics*, Heidegger had argued that 'the basic intention of the Transcendental Deduction' in Kant was the 'elucidation of the transcendence of finite reason'.³ The problem of transcendence first arises out of the ruination of traditional metaphysics and ontology: 'with the problem of transcendence, a 'theory of knowledge' is not set in place of metaphysics, but rather the inner possibility of ontology is questioned'.⁴ The framing of Kantianism in terms of transcendence was also a staple of twentieth-century French philosophy, with roots in both Hegel and Heidegger, as well as Sartre. For instance, in his *Genesis and Structure of Hegel's Phenomenology of Spirit* (1946), Hyppolite writes that in Kant, 'the common consciousness goes beyond itself; it transcends itself and becomes transcendental consciousness. But the movement of transcending itself, of going beyond itself, is typical of consciousness as such'.⁵ Returning to this conception

of transcendence will help us understand Deleuze's understanding of immanence; we have seen throughout that the notions of transcendence and immanence should not be superficially opposed. For Heidegger himself, however, the explicit posing of the problem of 'transcendence' of the given, in the light of the ultimate 'ends' of this transcendence, allows him to reposition the possibility of ontology. In *Being and Time* he argues that since 'Being and the structure of Being lie beyond every entity and every possible character which an entity may possess', it can legitimately be inferred that '*Being is the transcendens pure and simple*'.⁶ How does Deleuze stand with relation to this ontological move in Heidegger's theory of transcendence? Is there an active Heideggerian framework in the background of Deleuze's early studies of Hume and Kant, or is it rather Deleuze is taking Heidegger's theme of transcendence as an occasion to return to the matrix of critical philosophy, and to go beyond Heidegger? Our first task must therefore be to distinguish Deleuze's particular theses about transcendence from this milieu.

In his first book of philosophy, *Empiricism and Subjectivity: An Essay on Hume's Theory of Human Nature* (1953), Deleuze is to be found returning to the fundamental question of the nature of Kant's advance beyond Hume. First, the status of *knowledge* in Kant is placed in question through the discovery a prototype of *a priori* synthesis in Hume. Second, it will follow that according to Deleuze the difference between Kant and Hume (and the ultimate grounds for the distinction between the transcendental and empirical) must be shifted onto the different ways in which they deal with teleology. On the standard reading, Kant's advance on Hume is in his complete distinction between the rule-governed activity of the understanding and the passive receptivity of the sensibility, which allows him to posit the immediate necessity of 'going beyond' the given in a way Hume cannot do, due to his reliance on the notion that ideas are derived from sense impressions. But against the prevailing wisdom that Hume's philosophy terminates in naturalism or scepticism, Deleuze reads Kantian concerns back into Hume. Deleuze claims that Hume is at the origin of modern philosophy because he realizes its true problem is the justification of belief. In 'What Is Grounding?', Deleuze is explicit that the 'problem of the ground of induction' is already a problem of 'right': 'by what right can one make an inference from the past to the future' (WG 4). For Deleuze, Hume's discovery is precisely that knowledge involves transcendence of the given. *Both* Kant and Hume contend that 'the given cannot be the basis by which we

go beyond the given' (KCP 12). Before Kant, Hume already shows that the principles for ordering past experiences are not derived from the given. Association according to rules of resemblance, contiguity and causality cannot be derived from sensibility or imagination; nothing in these latter two faculties will tell us how association works. When I make a putatively universal claim, for instance a causal claim, about the relation between two particulars, there is nothing in the sensible particulars themselves that provides a sign or index of the causal relation. Kant's conception of the synthetic *a priori* simply formalises a problem faced by eighteenth-century philosophy, and which Hume brings to a head – that of how to account for any possible nonlogical *a priori* connections. The problem is to account for *how nature conforms to our principles*, without begging any questions by assuming noumenal access; rather we should be able to provide a justification of *how we know* that nature conforms to causal (for instance) principles. Although Leibniz shares a similar problem when he asks after the sufficient reason of contingent truths (having put into doubt the idea of causal interaction between substances), Hume's problem is crucially different from Leibniz's, because he subtracts from Leibniz's ontological presentation of the problem, and reduces it to a purely epistemological problem about how we justify our knowledge claims.⁷ Deleuze stresses that it was Hume who brought 'the analysis of the structure of the subjectivity' to bear on the problem of knowledge. '*Quid facti?* What is the fact of knowledge? It is transcendence or going beyond. I affirm more than I know; my judgment goes beyond the idea [in Hume's sense]. In other words, *I am a subject*' (ES 28). In *Kant's Critical Philosophy* Deleuze repeats the same thesis: before Kant, Hume also constructs *principles* that allow for the possibility of going beyond the given. Hume's principles too have the status of rules for the ordering of the manifold given by sensibility and imagination. Hume and Kant both ask what gives the 'subject' the *right* to affirm anything about *objective reality*: the question *quid juris* is a problem faced by both Kant and Hume.

Hence the distinction between Kant and Hume is not to be found in the question of 'derivation' of knowledge from sense impressions. Instead, the problem will be whether our beliefs are merely rooted in imagination, or sufficiently grounded as genuinely objective knowledge. We can thus already see how the problem of transcendence, by virtue of raising the question of how an internal, non-question begging justification of knowledge is possible, of itself leads to the

question of transcendence. If transcendence is not grounded immanently, then it is, as it were, *merely* transcendence of the given, and cannot be distinguished from the work of imagination.

Deleuze's contention is that Hume's strategy in the *Enquiry Concerning Human Understanding* comes to rest on a half-concealed hypothesis of *finality*, which acts as the final ground of the conditional structure of objectivity.

Here, then, is a kind of pre-established harmony between the course of nature and the succession of our ideas; and though the powers and forces, by which the former is governed, be wholly unknown to us; yet our thoughts and conceptions have still, we find, gone on in the same train with the other works of nature. Custom is that principle, by which this correspondence has been effected.⁸

'Only one device will permit Hume to present the agreement between human nature and nature as something more than an accidental, indeterminate, and contingent agreement: this device will be purposiveness' (ES 112). Deleuze claims that Hume's remarks about pre-established harmony in the *Enquiry* are intended as a serious solution to the problem of what the *something* is, of what the ground for the objectivity of the principles is (the 'third thing'). This thesis is clearly controversial, as such an appeal to pre-established harmony is absent from the *Treatise on Human Nature*, and in the *Enquiry Concerning Human Understanding* seems merely to refer to another *fact*: that as a matter of fact nature has so endowed us to be able to draw order from it, by means of custom. Teleology seems an odd place to look for an answer to questions about the justification of knowledge. But it turns out that the line Deleuze wants to draw between Hume and Kant is precisely between an external, dualistic teleology in the case of the former, and an internal teleology in the case of Kant.

In the case of Hume, nothing within thought surpasses the imagination, nothing is transcendental, because these principles are simply principles of *our* nature, and because they render possible an experience without rendering necessary the objects of this experience. (ES 111–12)

'Nothing is transcendental' in Hume, because all principles are principles of '*our* nature', a nature that is pre-given. If the principles merely relate to *human nature*, then they must be species-specific products of natural history. Therefore our claims to knowledge are grounded on contingent, external relations. So what is Deleuze's account of the key difference between Hume and Kant? In *Empiricism and*

Subjectivity, he says that the question of the objective validity of our beliefs comes down to the question of *how nature conforms to our principles*. Hume's problem, when he asks how we are justified in thinking that the sun will rise again tomorrow, is how to explain the co-incidence between our principles and nature's movements:

It is not . . . sufficient that we have principles, we must have the *opportunity* to exercise them. I say: 'The sun will rise tomorrow', but tomorrow will not become present without the sun actually rising. We would quickly lose the opportunity to exercise our principles if experience did not itself come to confirm and, as it were, give substance to our going beyond. *The given of experience must therefore itself be subject to principles of the same kind* as the subjective principles which govern our own moves. (KCP 12)

Deleuze identifies the claim of this paragraph, which he is attributing to Hume, with the claim of the strangely poetic passage in the *Critique of Pure Reason* where Kant, in implicit response to Hume's provocation, 'Is there any more intelligible proposition than to affirm, that all trees will flourish in December?',⁹ analyses the limits of the conceivability of a radical flux in which nothing conformed to our concepts.

If cinnabar were now red, now black, now light, now heavy, if a human being were now changed into this animal shape, now into that one, if on the longest day the land were covered now with fruits, now with ice and snow, then my empirical imagination would never even get the opportunity to think of heavy cinnabar on the occasion of the representation of the colour red; if a certain word were attributed now to this thing, now to that, or if one and the same thing were sometimes called this, sometimes that, without the governance of a certain rule to which appearances are already subjected in themselves, then no empirical synthesis of reproduction could take place. (CPR A101)

According to Deleuze, both Kant and Hume agree that there is *something* (a third thing) that *gives us the opportunity* to associate. Principles or concepts are not merely imposed upon the given, rather it can be shown that something in the given requires them. This is the problem of the 'transcendental affinity' of appearances with the structure of cognition. In the previous chapter, we retraced the lineaments of Kant's advance with regard to the notion of the concept: the concept is a rule embedded in networks of implication, and the knower must be able to negotiate these implicit rules if the adequacy of their knowledge claims is to rest on anything other than luck (or

the mere *Fortunas* of having well-oiled C-fibres). However, readers of Kant often take the notion of ‘transcendental affinity’ – a scintillating phrase that implies an infinite judgement (and a transcendental affect generated by the thought of the non-finite) – to imply something more than the intrinsic normativity – and hence defeasibility – of conceptual judgements applied to sequences of empirical appearances.¹⁰

The first step to an answer is to keep hold of the distinction between progressive and regressive transcendental argumentation. When Kant appeals to ‘regressive’ transcendental arguments (as in the *Prolegomena*), he ‘grounds’ knowledge in a circular way, but in the progressive argument a deeper grounding is involved. This is the self-grounding demanded by the post-Kantians. Kant’s regressive transcendental arguments start from some accepted *fact*; according to the various interpretations of Kant, this ‘fact’ may be the mere assumption that we do possess *some* knowledge (for instance, Karl Ameriks’ procedure in his classic paper ‘Kant’s Transcendental Deduction as a Regressive Argument’); the assumption of the some particular scientific truth (for instance, Michael Friedman’s account of Kant’s appeal to Newtonian science in *Kant and the Exact Sciences*, or the assumption of some ‘Cartesian’ truth about consciousness (as in Dieter Henrich’s ‘Identity and Objectivity’). As Deleuze notes, this approach risks undermining itself by importing the characteristics of the conditioned into the account of the condition. ‘In this manner, Kant traces the so-called transcendental structures from the empirical acts of a psychological consciousness’ (DR 135/176). But the power of Kant’s progressive argument lies in its starting from the difference between sensing (which is intensive in its most elementary form) and knowing (which is based on negotiation of norms and problems), and proceeding from there to work out their *synthetic a priori* points of mutual independence (cf. Chapter 3 above).

With this in place, on Deleuze’s interpretation, Kant is free to open up the space of the transcendental on two conditions. First, Kant’s move beyond Hume is based on the phenomenalisation of the given. The implicit criticism of Hume is already there in *Empiricism and Subjectivity*, when Deleuze explains that whereas Hume’s principles operate according to a dualism between nature (in itself) and subjectivity, Kant abolishes this dualism by phenomenalising the given:

Let us suppose the given is not *initially* subject to principles of the same kind as those that regulate the connection of representations in the case

of an empirical subject. In this case, the subject could never encounter *this* agreement, except in an absolutely accidental way. It would not even have the occasion to connect its representations according to the rules whose corresponding faculty it nevertheless possessed. As far as Kant is concerned, the problem must be reversed. We must relate the given to the subject, conceive the agreement as an agreement of the given with the subject, and of nature with the nature of reasonable beings. Why? Because the given is not a thing in itself, but rather a set of phenomena, a set that can be presented as a nature only by means of an *a priori synthesis*. (ES 111)

In the ‘cinnabar’ passage, Kant argues that ‘the thoroughgoing affinity of appearances . . . *must* stand under unchanging laws’ that apply to the manifold (or to multiplicity – *Mannigfaltigkeit*) itself. Deleuze’s re-states Kant’s move in *Kant’s Critical Philosophy*: ‘The given is not a thing in itself, but rather a set of phenomena, a set that can be presented as a nature only by means of an *a priori* synthesis’ (KCP 12). Why isn’t this a subjectivism? We will address this question in the following section. Deleuze introduces some crucial modifications of Kant’s notion of the given, via his acceptance of Bergson’s principle that the temporal form of intuition is real.

Second, despite Deleuze’s apparent favour for empiricism, he in effect admits that the ‘objective validity’ of Hume’s account remains compromised by its dualism. All Hume can appeal to is a *meta-physical* teleology whereby the dualism finds its ‘third’ in an *external* purpose. Kant, on the other hand, argues for the internal dependency of the imagination on the rules of the understanding grounded in apperception. One of Kant’s original moves over the preceding tradition is surely his attempt to circumvent the need for an ‘external’ hypothesis (e.g. about finality) about the ‘third thing’ that grounds correspondence. ‘The implications of the problem reversed in this way are as follows: there is an *a priori*, that is, we must recognise a productive imagination and a transcendental activity’ (ES 111).

In his discussion on the submission of the object to the subject (KCP 14), Deleuze considers the reasons why Kantian idealism cannot be classed as a subjective idealism. We are affected by phenomena, they are not products of our activity, so the question is how they can be ‘subject’ to us. His answer is neither to adopt a phenomenalist reading of Kant, nor something like Allison’s approach and to say that transcendental idealism is a second order discourse with no bearing on the empirical reality of phenomena. Rather, he says ‘In Kant, the problem of the relation of subject to object tends to be

internalised; it becomes the problem of a relation between subjective faculties that differ in nature (receptive sensibility and active understanding)' (ibid.). Such an approach would indicate that Deleuze is approaching the whole question of objective knowledge *simply* in terms of the Subjective Deduction; thus the context of the Objective Deduction, with its apprehension of the *Gegenstand* would be lost. But Deleuze sells his overall position short with this account in the Kant monograph; he does also have an 'Objective' account of the *de jure* limits of conceptual knowledge, imagination and sensible intuition themselves.

Deleuze's description of the main moves of the deduction goes against much other Kant scholarship through its insistence on sticking to the account of synthesis in the first edition, where it is described purely in terms of the processes of apprehension and reproduction. These latter are the 'two aspects' of synthesis governed by the imagination. Given the relative autonomy of the imagination, Deleuze's question is whether 'synthesis is sufficient to constitute knowledge?' (KCP 15). He says that in fact 'knowledge implies two things which go beyond synthesis itself' (ibid.). These two things are the belonging of representations to a single consciousness, and on the other hand the relation of knowledge to an object. In this case, the role of what Kant calls the *synthesis* of recognition is not really a synthesis at all, but 'the act by which the represented manifold is related to an object'. This act of apperception has an 'expression', 'a formal objectivation' – the form of an object in general, the 'object = x'. Deleuze goes on to define the categories as '*representations of the unity of consciousness* and, as such, *predicates of an object in general*' (KCP 16). He concludes that it is not the understanding that synthesises, but rather it is responsible for the *unity* of synthesis.

The Transcendental Deduction must thus account for the *subjection* of the imagination to self-consciousness. Just as the use of pure concepts must limit itself by restricting itself to *finite* intuitions, so must the *structure* of finite intuition – time and space – be shown to require the pure concepts in order to be possible. The demonstration of this reciprocal (but asymmetrical) limitation is the task of the Transcendental Deduction. The Transcendental Aesthetic contains no deduction, only a transcendental exposition, precisely because phenomena are not *subject* to space and time, but are defined by their role as spatiotemporal appearances. Deleuze summarises the steps of the argument by alluding to the notion, most explicit in the B-Deduction, that space and time themselves need to be synthesised

by the transcendental imagination, and so they themselves are therefore subject to the understanding, which produces the unity for this synthesis (cf. # 24f. of the B-Deduction).¹¹ As it stands this is inadequate as a summary, for two reasons. First, Deleuze has not adequately shown how the understanding is necessary in the first place for synthesis, other than to assert that it is presupposed for knowledge. Why, in particular, should the synthesis of space and time in general require a unity proper to the understanding? While Deleuze does explicitly question why the spatiotemporal synthesis should be *subject* to the understanding, it often seems like the logic of *subjection* is doing by itself the work that apperception should be doing. The problem is that by stripping apperception of its *synthetic* nature and giving that entirely to the imagination he seems to deprive apperception of any of its dynamic properties; apperception, the Kantian might object, is surely a *unifying* as well as the mere *form* of unity.¹²

Moreover, in his account in *Kant's Critical Philosophy*, Deleuze also misses out one of the crucial premises of Kant's Deduction – that space and time *themselves must be unities*. What happens to the Deduction in that case? Does it still hold? The attribution of *unity* to space and time is the essential step in the second half of the B-deduction; it is the point where the necessary connection of the *singularity* of space with the *unity* of consciousness is proven. Deleuze does not comment on this problem, but we are free to notice that his own attempt at a Transcendental Aesthetic in *Difference and Repetition* emphasises precisely the opposite features of space and time. They are shown to be internally and intensively differentiated; their unity, perhaps, is only the extensive, external representation of their own deeper, implicate structure. The synthesis of the imagination, therefore, rather than being essentially constrained by the understanding and apperception, points to other syntheses expressing the connection between Ideas and intensities.

However, Deleuze claims that the burden of proof for the *quid juris* in Kant *also* rests on an appeal to principles of harmony, especially in the *Critique of Judgment*, in the special sense of a harmony of the faculties. Deleuze ultimately follows his controversial Kantian reading of Hume with another equally controversial interpretation of the key singularities of Kant's system: the predominant strategy in *Kant's Critical Philosophy* is to bring out the internal teleology of Kant's own system. At the end of his discussion of the first *Critique*, Deleuze explicitly puts the issue of the possibility of *knowledge* into the wider

teleological context discussed in Chapter 1. The coherence of experience itself must depend on the teleological structure that is set up in the background of the *Critique of Pure Reason*. The procedure of the Subjective Deduction ends up bootstrapped onto a para-metaphysical, quasi-Leibnizian projection of a ‘harmony’ of both form and content between the transcendental subject and sensible reality.

It is . . . necessary not only that phenomena should be subject to the categories from the point of view of form, but also that their content correspond to, or symbolise, the Ideas of reason. At this level a harmony, a finality, is reintroduced. *But* here it is clear that the harmony between the content of phenomena and the Ideas of reason is simply postulated. It is not, indeed, a question of saying that reason legislates over the content of phenomena. It must presuppose a systematic unity of Nature; it must pose this unity as a problem or a limit, and base all its moves on the idea of this limit at infinity. (KCP 20)

It is in respect to this problem that Kant’s late reference to the ‘intuitive (archetypal) understanding’ in the crucial # 77 of Kant’s *Critique of Judgment* must be referred. The title of this section is ‘On the Peculiarity of the Human Understanding that Makes the Concept of a Natural Purpose Possible for Us’ (CJ Ak. 405), and it provides the ground for Kant’s claim that a legitimate, *internal* teleology can be ascribed to finite cognition, as opposed to a merely external teleology. Kant’s suggestion that the idea of an intuitive intellect ‘does not involve a contradiction’ (CJ Ak. 409) provided one of the spurs for the German Idealists’ investigations of the possibility of a post-Kantian absolute.

[We], given the character of our understanding, can regard a real whole of nature only as the joint effect of the motive forces of the parts. Let us suppose, then, that we try to present, not the possibility of the whole as dependent on the parts (which would conform to our discursive understanding), but the possibility of the parts, in their character and combination, as dependent on the whole, so that we would be following the standard set by intuitive (archetypal) understanding. If we try to do this, then, in view of that same peculiarity of our understanding, we cannot do it by having the whole contain the basis that makes the connection of the connection of the parts possible (since in the discursive kind of cognition this would be a contradiction). The only way that we can present the possibility of the parts as dependent on the whole is by having the *presentation* of [the] whole contain the basis that makes possible the form of that whole as well as the basis that makes possible the form of that whole as well as the connection of the parts required to [make] this [form possible].

Hence such a whole would be an effect, a *product*, the *presentation* of which is regarded as the *cause* that makes the product possible. But the product of a cause that determines its effect merely on the basis of the presentation of that effect is called a purpose. (CJ Ak. 408)

Fichte, Schelling and Hegel all wrestle over this possibility, seeing in it the suggestion of a distinction between an ‘absolute reason’ and a ‘human reason’.¹³ Harris says that it was probably Schelling who convinced Fichte that the self-positing of the Ich (in the *Wissenschaftslehre*) ‘was an intellectual intuition as defined by Kant in # 77 of the *Critique of Judgment*’¹⁴. When Fichte was expelled from Jena on the charge of atheism, he sought to defend himself against this charge by suggesting that in his theory ‘the moral world order itself is God, and we require no other God’.¹⁵ In this light, it is understandable why the burning problem for Schelling and Hegel became that of the *existence* of this *telos*. Hegel argues for the actuality of the intuitive intellect in the *Difference between the Systems of Fichte and Schelling*.

All the same, they do give rise to the *Idea* of a sensuous intellect, and sensuous intellect is Reason. Yet *in itself*, that is to say, in Reason, the convergence of mechanism of nature and purposiveness of nature is not supposed to be impossible.¹⁶

Kant’s problem is that he retains ‘the distinction between what is *in itself possible* and what is *real*’, not seeing that this distinction loses its meaning at the level of the absolute¹⁷, and also that he has not ‘raised the necessary supreme Idea of a sensuous intellect to reality’. The consequence is that

in his science of nature he cannot, in the first place, allow any insight into the possibility of basic forces; and in the second place, a science of nature of this kind, a science for which nature is matter – ie something absolutely opposite – can only construct a mechanics. (164)

It cannot justify the attribution of the concept of ‘force’ to nature itself.

Kant’s suggestion (in this respect Deleuze thinks the *Critique of Judgment* is superior to the post-Kantians) is that pursuit of the realisation of reason must be taken up not only in empirical knowledge, but also in morality, art and politics. Nevertheless, in the wake of Kant’s ethical theory, Kierkegaard’s and Heidegger’s contribution is to say that moral action requires something beyond itself: the test of repetition. Can the action be re-willed over and

over again? ‘What good is moral law if it does not sanctify reiteration, above all if it does not make reiteration possible and give us a legislative power that excludes us from the law of nature?’ (DR 4/10–11; translation modified). The problem Deleuze diagnoses with Kant’s moral theory is the way (in the section ‘Of the Typic of Pure Practical Judgment’ in the *Critique of Practical Reason*, PP 194–8; Ak. 5:67–71) it falls back on the model of the legislative understanding and conceives moral choice on the model of conformity to the laws of sensible nature (KCP 33–8; DR 4/11). To realise the ends of reason, to refold the infinite in the finite, is to go beyond the calculations of knowledge and morality (in what Kierkegaard calls a ‘teleological suspension of the ethical’ in *Fear and Trembling*) and to give birth to existence anew in the willed, self-bootstrapping act of repetition. For Deleuze, this requires the exposure of an intensive dimension in moral action; hence the deduction of the realisation of the ends of reason must proceed through a theory of difference and repetition. Hence the enduring metacritical validity of the image of microcosmic subjectivity at work in section 77 of the *Critique of Judgment*. The Idea requires an adequate sensuous incarnation – it needs to be realised. Deleuze follows Kant in affirming that this is a task for ethical beings, artists, and students of living nature. The late, ‘romantic’ Kant of the *Critique of Judgment* arrives in principle at a specialised formulation of the metacritical problem: having opened up the possibility of securing the difference in kind between the faculties – isolating the differences between sensible intuition, conceptuality and the Idea – the metacritical problem becomes that of the relationship between the transcendent exercises of each of the faculties, of how to light the fuse that produces a circuit that flows ‘from sensibility to thought, and from thought to sensibility’ (DR 146/190). The attainment of immanence is conditional upon the coherence of the reorganisation or redistribution of the faculties. Since scientific knowledge too require the capacity to confront problems, even it requires the stimulus of all the faculties. Hence the real problem of #77 is not to project ‘an original understanding’ as the ‘cause of the world’ (Ak. 410), but to realise a new ‘harmony’ of the faculties. For Deleuze, the deduction of the sensibility of the Idea must therefore proceed by providing a consistent account of the *a priori* synthesis of intuitive intensities with problematic Ideas.

The absence of any account of apperception in Deleuze’s remarks about the Transcendental Deduction is less troubling when seen in the

light of post-Kantian developments of the idea of self-consciousness. For Schelling and Hegel, Kant's notion of apperception is crucially limited in certain respects, and turns a blind eye to the non-identity of the subject and ego that is revealed the 'Paralogisms' in the *Critique of Pure Reason*. Apperception is merely the facet of the great crystal of the absolute, or rather a mere perspective (or mobile section) on the self-differentiating *movement* that is proper to finite rational thought in its most self-grounding realisation. Apperception, from Schelling and Hegel to Deleuze, is the mere threshold of *dialectic*, which expresses the movement of thought. For the post-Kantian thinkers of immanence, individual or collective subjects may participate in the movement of this Absolute (insofar as it is thought as a *Natura naturans*, not a *natura naturata*), but they can also always be discarded by it, once its 'lines' of 'becoming' or development are unravelled or exhausted.¹⁸

2 Reality and Intensity in Kant and Bergson

What would it mean to phenomenalise the given? Wouldn't that amount to subjectivism? In his recent *After Finitude* (2006), Quentin Meillassoux claims that contemporary philosophy is caught in what he calls a 'correlationist circle' inherited from Kant. 'By "correlation", we understand the idea according to which we only have access to the correlation of thought with being, and never to one of these terms taken by itself'.¹⁹ Meillassoux claims that 'correlationist' philosophy such as Kant's is incapable of accounting for statements about the pre-human history of the Earth.²⁰ The first problem with Meillassoux's argument against Kant is that he interprets Kant as a phenomenalist or empirical idealist. Indeed, when the claim is made that Kantianism cannot cope with statements about the period 'anterior to the possibility of experience', not just phenomenalism but anthropomorphism is being illegitimately attributed to Kant. In *Kant's Transcendental Idealism*, Henry Allison devotes several pages to a refutation of possible elementary confusions between Kant's position and phenomenalism. Kant's position is to be carefully distinguished from both Berkeleyan idealist (*to be is to be perceived*) and phenomenalist positions (*to be is to be the object of a possible perception*). If the fundamental Kantian distinction between normative conceptual rules (which form parts in chains of judgements) and sensible transactions in nature is not grasped, then the distinctiveness of the Kantian position will be missed from the beginning. 'The

distinctive feature of the Kantian analysis', says Allison, is 'the role given to *apriori* laws or principles':

On a transcendentially idealistic analysis, the claim that a certain entity or event is to be met with in the 'advance of experience' turns out to be an elliptical way of affirming some lawful connection or 'causal route' between the entity or event in question and present experience. It does not, however, in any sense involve the postulation of a hypothetical mental episode in the history of some consciousness (whether human or divine).²¹

Kant does not demand that the possible intuition that accompanies the judgement be an intuition that is itself (somehow) co-eval with the event being determined, merely that the present intuition (what is identified as the intuitional residue of the previous event; the radioactive isotopes of 'ancestral' events in Meillassoux's argument) be able to be related through causal laws to a previous set of events that are determinable in space and time. When Kant refers to the necessity of 'the possibility of extending the chain of experience from this present perception back to the conditions which determine this perception in respect of time' (CPR A495/A523), the 'conditions' he refers to in this context are clearly causal conditions, not transcendental conditions, which would render the passage incoherent. Kant himself wrote a *Universal History of the Heavens*, in which he speculated that nebulae represented distant 'island universes', and he would continue to see no contradiction between a properly transcendental idealism and the study of cosmology and the empirical origin of the universe. His philosophical interest in how we *justify* our knowledge claims is intended to be compatible with, and provide epistemic support for, the maintenance of scientific knowledge. Although no intuition by a finite being is possible during the inflationary period of the universe, it is perfectly possible for rational finite beings to reconstruct events in the 'intense' period of the universe from within a Kantian system, using the laws of energetics and physics (even if thermodynamics as a discipline only emerged after Kant's time). All that is required is to create a causal chain between one possible spatiotemporal event and its later, intuited effects. Insofar as an event occurs through the action of physical forces, this event is determinable, according to Kant, in up to four distinct ways as part of the spatiotemporal field (or 'world-whole'): the *Metaphysical Foundations of Natural Science* (1786) argues for *phoronomic* (i.e. concerning material motion in space), *dynamic*, *mechanical* and

phenomenological (i.e. concerning whether an object can actually be experienced) determinations of the pure physical field. Of course, the latter determination, the phenomenological, cannot be applicable in the case of knowledge-claims about the inflationary or Archaean epochs in the history of the universe, when no life was possible; only the after-effects of events in such periods are phenomenologically experienceable.

It can be argued, moreover, that it is precisely through the phenomenalisation of the intuitive aspects of knowledge that Kantianism is able to secure its grasp on the *reality* of knowledge claims (whether about past or present events). In the history of Kantianism, there are two aspects, intensive and extensive, to the concept of intuition. A tension in Kant's notion of reality can guide us in understanding the distinction between intensive and extensive reality Deleuze wishes to make in order to pursue his *synthetic a priori* equation. On the one hand, Kant seems to define empirical reality in terms of the possible presence of a sensible intuition,²² but on the other hand, he indicates that the fundamental unit of intuitive 'reality' must be 'intensive' (CPR A166/B208). The examples of incongruent counterparts and spatial spirals show the same faultline in space itself; in the 'Directions in Space' essay, Kant discovers a peculiar, intensive, vectorial structure of space; and as regards time, he plays on the Cartesian notion that time is intrinsically not a logical relation, and that it also has a vectorial structure, being one-dimensional and uni-directional.²³ After Kant, Maimon, Wronski, Hermann Cohen and Jules Vuillemin all indicate (in works cited in *Difference and Repetition*), it is possible to generate a notion of an 'intensive' reality that, through the use of the differential calculus, allows in principle for a coherent correlation between sensible intuition and ideal determination. Although Kant is circumspect about using the word 'ontology', the implications of some of his ideas about the nature of reality prepare the way for Deleuze's reformulated Transcendental Aesthetics of intensity, and his consequent reformulation of the nature of reality.

For Deleuze, it is Bergson's differentiation of two fundamental kinds of intuition – the spatial and the durational – that adds the decisive twist in the history of Kantianism on this issue. As intuitional, Bergson insists that time is necessarily durational and, *contra* Kant, real. In Deleuze, the intensive and extensive approaches to the quantification of matter become crucially separated out: on the one hand, there are intensive magnitudes, which alone have a claim to be

‘real’, while on the other hand, there are the representational frameworks of extensive matter. It is not extensive matter that can be connected *a priori* with the ultimate Ideas, but rather another, ‘deeper’ kind of matter: matter as intensive, as complicated by vibration, life and thought. This intensive materiality is the vehicle for the realisation of Ideas. In their brief critique of Badiou in *What Is Philosophy?*, Deleuze and Guattari charge Badiou’s system with failing to make the crucial distinction between intensive and extensive intuitive multiplicities, and thus blocking the route to the identification of a properly intensive approach to multiplicity.²⁴ Extensive quantification is appropriate for states of affairs in their actuality, but when virtual tendencies are involved (which is almost always the case for biological and psychical ‘systems’), another type of multiplicity, the virtual, must be applied. Biological organisms are durational, cyclical and periodic, while psychic systems, at their limit, have the potentiality to completely internalise virtuality, identifying the ‘becomings’ or ‘developments’ that animate biological and psychic worlds. Here, time is ‘lived’, and finds its ‘intensive’ dimension. Set-theory is only applicable to this domain insofar as it is a branch of logic and logics are essential to the structuring of cognition. Diametrically opposed to Badiou, Deleuze thinks that mathematics only refers to *reality* when it is intensive, and precisely not when it approximates the extensive multiplicity of ‘set-theoreticism.’ Although it can’t be denied that this is one of the more obscure aspects of Deleuze’s thought, he is insistent right from his early 1946 essay on *mathesis*, through to the remarks on number and chance in *Nietzsche and Philosophy*, to the theory of intensities in *Difference and Repetition* and *A Thousand Plateaus*, that it is intensive quantity, rather than the merely external, ideal measurements of extensive quantity, that is important for a theory of ontological difference, from the energetic-physical, through to biological and psychic development; and that number itself is ‘intensive’ in its most essential form.

Bergson’s first contribution to post-Kantian philosophy rests on his introduction of a fundamental asymmetry into the two forms, space and time, that govern Kant’s Transcendental Aesthetic. For Bergson, time is real, not ideal; matter exists in direct relationship with time; there is no such thing as non-temporal matter; and there is no such thing as time without the ‘materialization’ that is implied by duration. Bergson’s conclusions to the *Essay on the Immediate Data of Consciousness* [*Time and Free Will* in the English translation] are targeted directly against Kant’s idealism about time.²⁵ Time is not an

ideal *a priori* framework (modelled on spatial continuity), but cannot be thought apart from duration, which requires the persistence in some form of the past in the present.

Before turning to Bergson's real innovation, let us briefly mention his thoughts about space. Bergson in fact agrees with Kant that space is abstract, ideal and homogeneous. He even claims that the mental framework of abstract space is the condition for 'the two essential functions of intellect, the faculty of deduction and that of induction',²⁶ insofar as it serves as a map upon which displacements of objects can be organised. His only disagreement with Kant here is that he claims that the projection of an abstract space is primarily an adaptive and pragmatic function. The pure intuition of space is first of all the projection of an abstract, homogeneous space, for the purpose of measuring and navigating in the environment. If it has no real existence, and is merely ideal, that is because it is a mental instrument that we impose upon our experiences in order to order them. Bergson's theory of space is essentially a de-transcendentalised version of Kant's theory. The projection of an ideal space is a psychological phenomenon rooted in evolutionary adaptation. Space has no existence in itself; it is a function of things in their extensive aspect, insofar as they enter into relation with each other in actuality (in the present). This sort of psychologised Kantianism was already common within neo-Kantian philosophy at the turn of the nineteenth century, and is not where Bergson's innovation lies. It is in his theory of time as duration that he fundamentally modifies Kant's Transcendental Aesthetic.

Bergson's anti-Kantian account of the reality of time develops in two stages. The first criticism occurs in the *Essay on the Immediate Data of Consciousness*, where Bergson argues against the conception of time as a homogeneous, indifferent flow. Bergson proposes that duration must be characterised as an accumulating, intensifying tension, bearing with it the increasing volume of the past, always at the mercy of higher thresholds where changes in nature occur. But his critique of Kant is in fact quite limited in the *Essay*, where the existence of duration is dependent on the existence of conscious subjectivity. In agreement with Kantian idealism, Bergson argues that 'no doubt external things change, but their moments do not succeed one another, if we retain the ordinary meaning of the word, except for a consciousness which keeps them in mind'.²⁷ Duration does not exist without consciousness, and hence is ideal in nature. Insofar as time is identified with duration, the external world as it is in itself

becomes timeless, just like Kant's noumenal world. Hence the *Essay* has an idealist conclusion. If duration involves the accumulation of the past in the present, then surely this cannot happen without some ongoing synthesis of the past with the present. And without smuggling in an appeal to divine intuition or panpsychist metaphysics, this can only be possible on condition that such a synthesis is performed by a finite, conscious mind. Bergson's advance on Kant is instead restricted to the contention that time itself has its own form of internal determinations, as distinct from space. Just as the *ratio cognoscendi* of space in Kant are the floating hands and turning screws that demonstrate the internal features of space, so does duration have its own special 'signs': temperature, pain and emotion for instance. However, after the *Essay*, in *Matter and Memory*, Bergson moves towards a full affirmation of the reality of time. It is not just that duration has its own special form; it really is in things, as well as being the form of consciousness. The examples of temperature and speed (from Deleuze) already indicate that in the *Essay* Bergson might have restricted himself unnecessarily to the psychological aspects of duration. From *Matter and Memory* onwards, Bergson modifies his position, arguing that duration should be taken as a feature of the external world, taken in itself. 'This . . . is the question: do real movements present merely differences of quantity, or are they not quality itself, vibrating, so to speak, internally'.²⁸ He suggests that quality itself must be understood as conditioned by the intensive thresholds. The example given by Bergson is that of colour. 'May we not conceive . . . that the irreducibility of two perceived colours is due mainly to the narrow duration into which are contracted the billions of vibrations which they execute in one of our moments' (ibid. cf. DR 245). Rather than the changes in nature in colour perception being merely due to our optical apparatus, colours have their own internal durations – that is, they have specific wavelengths. Just as musical notes and sounds in general are composed of particular wavelengths, so are colours. Colour, therefore, is structured as a series of thresholds at which light frequencies produce a change in quality, so that there is an intensive series proper to light. It is obviously true that whereas we can discriminate the wavelength of bass notes on a piano, we cannot discriminate the vibrations in a pulse of light. But this does not mean that the vibrations count for nothing in perception. The differential contraction of vibrations is the condition for the emergence of sensible qualities, and, as intensive difference, persists within the sensible field.

Bergson's approach opens up a wholly different approach to the problem of the origin of sensory data, which in Kant are not much more than a mute, chaotic multiplicity teeming behind the windows of the pure forms of space and time. This was one of Hegel's original problems with Kant: his account of sensible multiplicity left the 'world . . . falling to pieces',²⁹ rendering the iron grip of conceptual representation necessary for any order to appear at all. But whereas Hegel's solution is to elicit the 'sense', the *Sinn*, of the sensible through exploiting the conceptual logic of negation, Bergson discovers order in sensible multiplicities by identifying their intensive, durational composition. Kant is right that time is nonconceptual, and it is this thought that must be developed; he also needs a coherent, independent account of the pure intuitive form of time on which to base his theory of cognitive, conceptual synthesis.³⁰ If time is taken as real, then the sensory data we experience at any given moment are the results of a process that extends back into a past that must be real. Beyond the durational character of objective sequences, we now see that reality itself is durational.³¹ Our perceptions of light, for instance, should be taken as durational, because they contract quantities of physical vibrations into condensed units of colour.

If we could stretch out this duration, that is to say, to live it at a slower rhythm, should we not, as the rhythm slowed down, see these colours pale and lengthen into successive impressions, still coloured, no doubt, but nearer and nearer to coincidence with pure vibrations.³²

By untensing or relaxing the hierarchical levels of contraction which make the quality possible, we would (this is a thought experiment) finally reach the level of 'pure vibrations'.³³ 'In reality there is no one rhythm of duration; it is possible to imagine many different rhythms which, slower or faster, measure the degree of tension or relaxation of different kinds of consciousness and thereby fix their respective places in the scale of being'.

Our perceptions are thus not mere appearances, opposed to a world 'in itself' that is the pure movement of material waves of energy. For Bergson, there is no 'other world' behind appearance: what we perceive is physical reality itself – but in a more or less contracted state. 'To perceive consists in condensing enormous periods of an infinitely diluted existence into a few more differentiated moments of an intenser life'.³⁴ Bergson's account of the vibrational nature of intuitive data thus allows him to introduce reality into the Kantian system. The given is phenomenised, but phenomena are real. With

this in place, the threat of subjectivism introduced by the Kantian phenomenalisation of the given (which, according to Deleuze, is one of the definitions of the move to the 'transcendental') subsides. Bergson denies that attention to duration will 'shut the philosopher up in exclusive self-contemplation'; this is to

fail to see that only the method of which we are speaking allows one to pass beyond idealism as well as realism, to affirm the existence of objects inferior and superior to us, though nevertheless in a certain sense interior to us, to make them coexistent without difficulty.³⁵

Instead of the familiar, spatialised distinction between the 'veil' of appearance and the reality 'underneath', we are asked to conceive of our subjective perceptions as derived from physical reality itself, but in a state of contraction. Light, colours and sounds have a primary reality in the electromagnetic spectrum. Before they are channelled into the organic retinal apparatus of vision, colours have a purely physical spectral reality that can be measured according to wavelength and frequency. While some organisms, such as the octopus, have direct sensations of light, in most animals the retina is inverted, and vision is highly mediated; nevertheless, the biological 'painting' of objects in the optical apparatus supervenes on the primary colour spectrum, which exists independently of organic life; the structural pigmentation of minerals and metals is likewise pre-organic. The phenomenal given in its pre-organic state is composed of intensities, which are then incorporated into properly biological rhythms and ontogenetic temporal syntheses. If one takes away the successively contracted planes of spectral, molecular, periodic-chemical, biological and finally ontogenetic vibration and movement, one is left with matter as pure chaotic movement without vibratory centres. Thus is not, as Descartes and Locke believed, that the world in itself is colourless and soundless because colour and sound are merely subjective; it is rather that there is no colour or sound in itself because the perception of colour and sound involve the selection and contraction of the appropriate wavelengths, and without this, only a continuum of white light and white noise remains. Taken outside the contraction of stimuli, the universe itself returns to a purely atomic state. If one wanted to remove the veil of Maya, one could not do it by sweeping aside a curtain, but by slowing perception down to the molecular level. And if this were achieved, the molar realities we perceive – the movements of the planets, perceptions of coloured substances – would disappear, fragmenting into a flux of loosely connected

vibrations. The detensification of perception would therefore not result in the apprehension of 'true reality', but merely in the degradation of the same reality that is apprehended at more contracted levels. The complexity of our perceptions has co-evolved with the complexity of the universe. Thus it is not the case, as in idealism, that subjectivity tends towards a loss of connection with reality as it is in itself. Rather, the more subjectivity – that is, the more contraction – is present, the more the differentiations of reality itself can be discriminated. It is only by intensification or contraction that anything like the perception of complex manifolds becomes possible.

What is the relation between Bergson's energetics of the given and his avowed 'vitalism'? In *Creative Evolution* Bergson's main purpose is to demonstrate how life on earth develops in two main directions, in accordance with duration itself: towards inertial torpor and towards greater contractions of intensity.³⁶ Bergson's ostensible claim is that the fundamental bifurcation and consequent internal doubling of matter and duration allows us to posit a 'life in general', the principle of which is ultimately 'immaterial'. Just as a magnetic force can shift iron filings without itself being visible, the movements of the matter can be taken to be shaped by a force of a more rarefied nature. However, if we do not wish to blur the boundaries between 'energy', 'life' and 'consciousness', we can take advantage of Deleuze's modifications and restrict Bergson's account of force to intensive energy states. If intensity implies duration, it is not necessary to ascribe subjectivity to duration in the pre-organic universe. The intensity of energy states is durational, but duration does not yet imply consciousness. There is an intensive duration proper to the non-organic universe. One does not need to attribute 'life' to this pre-organic energy, although Bergson sometimes does this. Similarly, although Deleuze occasionally makes reference to a 'world soul', he does not 'believe' in such an entity in any straightforward sense.³⁷ Although the intensive structure of the phenomenal given may be said to have a 'transcendental affinity' with life, it can only be called 'life' in a very restricted, ultimately metaphysical sense of the term; we return to the problem of 'non-organic life' at the end of the book. One of the aims of the last chapter of *Difference and Repetition*, 'The Asymmetrical Synthesis of the Sensible', is to outline the possibility for a consistent hierarchical, nested account of time, proceeding from the purely intensive relations of electromagnetic and chemical energy, to the primary rhythms and vibrations of living organisms, and finally to the complex processes of cognitive temporal synthesis

performed by psychically differentiated, thinking beings. Given the correct traversal of this hierarchy, it is possible, in principle at least, to reconstruct the path from ancestral 'events' in the full sense, to the complex involutions of matter as it now exists, without positing any 'minded' ancestral witness. The universe before sense is indeed 'an uninhabited palace', as Kant says in his *Lectures on Metaphysics* (LM 13, Ak. 28:50), but even before life and consciousness inhabit it, it is crisscrossed with the transient intensities and vibrations that structure its physical forms, and allow synthesis to supervene upon it.

Bergson in any case suggests that energy is the material appearance of 'the explosive force . . . which life bears within itself',³⁸ and in the crucial pages on energetics in *Creative Evolution* (241–51 in the key chapter on the 'Ideal Genesis of Matter'), he applies his theory to non- and pre-organic matter, considered as an energetic phenomenon. So when he says that 'life' is the 'effort to remount the incline that matter descends' (ibid.: 245), and that 'life' can therefore be defined as the 'retardation' (ibid.: 246, 243) of entropy, it is possible to follow Deleuze's lead in his own development of Bergsonian energetics in *Difference and Repetition* and take 'life' to refer to energy in its contractive, intensive state (cf. DR 223/287, 255/328). For Bergson, energy cannot be treated separately from duration, and the 'reversal' of entropy – negentropy – should not be treated as a 'negation', but as a 'remounting of the incline that matter descends'. He never denies that this reversal can only be local and microcosmic. He is not arguing that local reversals in any way arrest the global direction of entropy. On the contrary, they accelerate it. Nevertheless, negentropy is the primary feature of biological systems. A comparison between Freud and Bergson is instructive on this point. In *Beyond the Pleasure Principle* (1920), Freud states that 'in the last resort, what has left its mark on the development of organisms must be the history of the earth that we live in and of its relation to the sun'.³⁹ In *Creative Evolution* (1907), Bergson had already put forward a different interpretation of the relation of organic life to the sun. Biological life, when it arrives, is 'a storing-up of the solar energy, the degradation of which energy is thus provisionally suspended on some of the points where it was being poured forth'.⁴⁰ Before any discharge of energetic stimuli according to the pleasure principle, organic life is characterised by its ability to *store up* solar energy. Where Freud's energetics is focussed upon conservation and homeostasis, Bergson is concerned with the accumulation

of energy, and its conversion into potential energy. Where Freud's model of energetic discharge is sexual, Bergson's model of energetic accumulation is alimentary. The basic divergence lies in Freud's decision to remain on an abstract, physical level when discussing energy, whereas Bergson, when *he* notes that 'the principal source of energy usable on the surface of our planet is the sun',⁴¹ immediately raises a specifically *evolutionary* problem:

the problem was this: to obtain from the sun that it should partially and provisionally suspend, here and there, on the surface of the earth, its continual outpour of usable energy, in appropriate reservoirs, whence it could be drawn at the desired moment, at the desired spot, in the desired direction.

As opposed to Freud, Bergson's attention is on the *difference* that is introduced into matter by the capacity to accumulate energy. Bergson's own speculative account of the first living forms is crucially different from Freud's account. He admits (foreshadowing Freud) that certain infusorians 'may symbolise' the 'primordial tendency of life', but that

we must presume that the first living beings sought on the one hand to accumulate, without ceasing, energy borrowed from the sun, and on the other hand to expend it, in a discontinuous and explosive way, in movements of locomotion.⁴²

So although all animals follow the irreversible temporal trajectory of the rest of the universe (and 'the aim of all life is death', as Freud bluntly puts it), Bergson had already put forward a more subtle interpretation of the process: in another sense, the 'explosive' nature of living organisms, *mirrors in reverse* microcosm the explosion of energy at the origin of the universe.

Once we invert the life of the universe in this way (so that there is an 'inner' evolution that is transcendently prior to the extensive evolution of the universe or of life), then we stand to generate a new kind of 'verticality', a reality constituted by intensive contractions. The extensive universe is an envelope for the development of the intensive scale of energetic complication. Already at the cosmological level, the formation of stars would be akin to the first interiorization of energy, mirroring in reverse the primordial explosion of energy at the origin of the universe. But from this perspective, it is the more complicated forms, the organic forms, that are the more interesting phenomena in the universe. From the point of view of

Bergsonian transcendental energetics, the chronological 'end' of worlds, solar systems and of the universe itself are merely extensive terminations; intensively speaking, the universe develops itself in ever more complex and differentiated systems, from the biological, to the cultural and technological. With Wronski, Schelling, Bergson and Deleuze, the task of philosophy becomes to produce a properly intensive account of biopsychic processes, capable of evaluating their degrees of spontaneity and inertia. The identification of a properly intensive spiral 'in which creatures weave their repetition and receive at the same time the gift of living and dying' (DR 21/33), different in kind to the extensive 'development' or unfolding of the actual universe, thus allows Deleuze's existential version of vitalist philosophy to escape from Freud's confusion of levels in his thermodynamic account of the entropy of cosmic and human ends in *Beyond the Pleasure Principle*. Thought connects with 'reality' not at the end of things, when they are *kaput*, but in their genesis and becoming, their differences and repetitions.⁴³

In the history of post-Kantian philosophy, the theme of an ontology of vibration was first developed in the thought of Wronski, almost a century before Bergson. Francis Warrain, Bergson's contemporary and Wronski's most prominent twentieth-century disciple, developed the concepts of vibration and intensity as the keys to an ontology of the absolute that is surprisingly close to the Bergsonian vision of vibration in *Matter and Memory*. Warrain's *Concrete Synthesis* (1906) and *Space* (1907), along with Matila Ghyka's work on natural rhythms in *The Golden Number* (1931), suggest further that it might be possible to create a complex, cosmic-evolutionary schema of the spatiotemporal becoming of the universe. According to all these thinkers, the movements and 'speeds' [vitesses] of a pure speculative energetics underlie, yet are independent of, astronomical motion, which supervenes upon it; evolutionary time supervenes on physical vibrations and astronomical rhythms; and in turn the lived duration of individuals incorporates the effects of physical vibrations, astronomical, ecological, instinctual and respiratory rhythms into their internal experience of time.⁴⁴

Ghyka's research into the role of proportionality in rhythm was a key component in the early twentieth century esoteric history of the theory of rhythm. Ghyka's guiding project was to think through the consequences of applying the rules of geometry not only to space and inorganic matter, but to life and art.⁴⁵ Modifying the concept of rhythm found in Servien and Warrain, he argued that proportions

found in geometry could be assigned to rhythmic divisions of time, just as it is possible to have rhythms that are purely spatial. The concept of rhythm therefore can and should be applied not just to temporal but also to spatial phenomena. The two-volume *Le Nombre d'Or* [*The Golden Number*] contains a fascinating chapter on 'Élan Vital, Rhythm and Duration', in which Ghyka gives a qualified affirmation of Bergson's attempt in *Creative Evolution* to integrate his 'durational' conception of time with a vitalistic theory of the evolution and development of living organisms.⁴⁶ Ghyka argues for the existence of a 'vital force' or *élan vital* that, once introduced into non-organic matter, continues to disrupt the crystalline geometry of the latter. Noting the difference between the hexagonal forms of inorganic nature and the pentagonal morphology of organic forms, he posits that there are 'geometrical types and "pulsating" rhythms that are *never* found in non-organic matter'⁴⁷, and which must therefore be thought of as 'reactions' to this great force of 'Life'. Living beings must be understood with reference to the ideas of periodicity and rhythm; each living being has its own special ways of inhabiting space and time, its own speed, its own rhythms. The rhythms of this differentiated '*élan vital*' are fundamentally articulated in the cycles of instinct and respiration in living forms.⁴⁸ Human beings are the supreme embodiment of pentagonal morphology; the human body and its rhythms are also in profound conformity with the 'golden number' (*Phi*) that Ghyka claims regulates geometrical form.⁴⁹

Ghyka's approach continues researches into rhythm and periodicity carried out by the strand of German Idealist thought that leads towards esotericism. If some of the more unfamiliar sources in German Idealism – late Fichte, late Schelling, Wronski, Malfatti de Montereggi – are gathered together as extensions of a properly post-Kantian transcendental philosophy, it might be possible to define their advance, not in terms of esotericism or 'occultism' (terms which would become unnecessary from the transcendental perspective), but as a generic turn towards a 'transcendental vitalism'. One of the abiding points of interest in the 'esoteric' and 'occult' traditions (which also appear to be present at various points within all the religions, both major and minor), is their convergence towards very similar sets of ideas and practices, focused around vibratory and rhythmic modes of chanting and breathing.⁵⁰ The esoteric strand of German Idealism was on the cusp of developing an integrated account of the function and significance of vibration and rhythm for subjectivity, and, especially in its Wronskian offshoot, on the point

of arriving at a new kind of 'messianism' in which the 'people to come' (to use Deleuze and Guattari's phrase, ATP 346/427) would be capable in principle of accessing the 'virtuality of creation' and realizing in finite form the archetypal 'intuitive intellect' of the 77th section of the *Critique of Judgment*.⁵¹ But although the study of rhythm and periodicity made appearances in the development of theories of the unconscious in the twentieth century, this path was never followed through.⁵² Deleuze's renewal of this tradition stands to gain from making connections with contemporary biological research into rhythm.⁵³

We have seen that on Deleuze's interpretation, Kant ends up developing a proto-metacritical standpoint in the *Critique of Judgment*, and that this just needs to be converted into an affirmation of the 'transcendent exercise' of each of the faculties in a 'fuse' in order to ascend to the status of metacritique. These permutations of the faculties are not just realised in the experimental activity of science, but primarily in aesthetic creation. Deleuze says that transcendent exercise is grounded in 'intensity'. In a peculiar way it is the artist, not the scientist (whose experimentation always takes place sheltered by the established norms of their particular science) who becomes the closest of all to reality in its intensive form. In his works on aesthetics in the 1980s, Deleuze focuses precisely on the powers of art to access pure 'optical' and 'sound' images that are unlike the objects of everyday perception, but nonetheless real. In *A Thousand Plateaus*, Deleuze and Guattari reconfigure the artist as a 'cosmic artisan'.⁵⁴ Deleuze alights on cinema as his chosen field in his two volume *Cinema*, *The Movement-Image* and *The Time-Image*, but in a sense music is a purer, simpler example of the process.⁵⁵ In *A Thousand Plateaus*, Stockhausen is given a privileged place as the explorer of sound in the new cosmic era. Deleuze and Guattari cite his imperative that music must 'work with very limited materials and integrate the universe into them through a continuous variation' (ATP 551, n. 53) as an example of the birth of a properly 'modern', 'cosmic' dimension of music.⁵⁶ In his early electronic works, Stockhausen carried out a neutralisation of the material of sound, breaking it down into its elementary vibrations and structuring its parameters. But in 1968 he reached a turning point after composing the piece *Stimmung* using nothing more than the vibratory overtones of his voice resonating in his skull. He became fascinated by Tantric ideas about the vibratory and rhythmical nature of the cosmos, and devoted himself to the production of a 'mantric music' that would open the listener to this

‘ontological’ dimension of music.⁵⁷ What is striking for our purposes about this post-68 ‘cosmic’ strand of musical experimentation into vibration and rhythm⁵⁸ is the transformation produced by its final unification of the two senses of the ‘aesthetic’ – the artistic and sensible (cf. DR 56/70). Although artists such as Stockhausen are often described as cultivating a ‘religious’ intensity, Deleuze and Guattari’s description of them as ‘cosmic artisans’ working with new forces, and as specifically ‘modern’ beings, is more accurate. With these artists, the microcosmic subjectivity of #77 of Kant’s *Critique of Judgment* is realised, and a truly expressive intuitive intellect comes into being.

3 *Temporal Synthesis in Hume*

With the phenomenalisation of the given in place, it is now possible to proceed to Deleuze’s account of temporal synthesis proper. In *Empiricism and Subjectivity*, Deleuze suggests that in his theory of habit Hume creates a prototype of a theory of the ‘synthesis of time’ (ES 94). There is a ‘synthesis’ in habit that ‘posits the past as a *rule* for the future. With respect to belief . . . we always encounter the same transformation: time was *the structure* of the mind, now the subject is presented as *the synthesis of time*’ (ibid.). On Deleuze’s reading, the ability to contract habits can legitimately be seen as an originary kind of temporal synthesis, through the production of the possibility of *anticipation* in living organisms. As a result of this ‘transformation’, the body itself is changed, becoming bootstrapped around ‘spontaneity’: ‘Now, the body is the subject itself envisaged from the viewpoint of the spontaneity of the relations that, under the influence of principles, it establishes between ideas’ (ES 97). Habit is the original mode of temporal awareness. In habit, ‘the past as such is not given’; in order to ascend to the next level, the having of a complex *past*, a further radical shift is demanded and for this Deleuze turns to Bergson’s theory of memory. But here we should just focus on this primary level of the synthesis of time, so as to be able to isolate the level of argument being applied.

Part of the intention behind calling habit a ‘synthesis of time’ is to displace Kant’s insistence that only conceptualisation can account for *generality*. In Kant’s account of temporal synthesis (CPR A99ff.), the activity of recognition is shown to be dependent on prior syntheses of apprehension and reproduction. Deleuze’s reasoning about temporal synthesis follows Kant’s line of thought in the A-Deduction:

A succession of instants does not constitute time any more than it causes it to disappear; it indicates only its constantly aborted moment of birth. Time is constituted only in the originary synthesis which operates on the repetition of instants. (DR 70/97; cf. CPR A99f.)

But for Deleuze, the material for the elaboration of a primary process of expectation and recognition is already present in habit. In an associative relation, the mind feels a 'propensity, which custom produces, to pass from an object to the idea of its usual attendant'.⁵⁹ This synthesis, Deleuze says, 'posits the past as a *rule* for the future' (ES 94). The repetition of a resemblance or contiguity between A and B, for instance, will produce an expectation if we apprehend A; thus two particulars become 'synthesised' not into a unity of a concept, but simply insofar as they give rise to an expectation: 'the difference produced in the mind is generality itself insofar as it forms a living rule for the future' (DR 71/97). Deleuze suggests that Hume therefore leads us to an account of temporal synthesis already very close to Kant's: 'we rediscover [a] dynamic unity of habit and tendency, [a] synthesis of a past and a present which constitutes the future, and [a] synthetic identity of a past experience and of an adaptation to the present'.⁶⁰ This synthesis, says Deleuze, 'constitut[es] the lived, or living present', in which the dimensions of the past and the future assume a primitive form, not as abstract dimensions, but as part of an elementary 'contracting' movement. With this first synthesis, Deleuze achieves a minimal temporal structure for the mind, in which generality is secured, without yet guaranteeing a global unity for the generalities found in this way.

Deleuze also goes beyond Kant in emphasising that the fundamental syntheses of the mind are *passive*, not active. Deleuze's use of ideas from Hume and Bergson allows him to take Kant's first two syntheses in the direction of a twofold *passive synthesis* of habit and memory. Just because habit and memory are 'passive' syntheses does not mean that they are not transcendental. If this reconstruction of the A-Deduction were merely psychological, it would concern mere empirical *facti*; and indeed this is the danger courted by Kant's 'Subjective Deduction'. But Deleuze is also strongly critical of the psychologising aspects of Kant's deduction.⁶¹ Whereas Kant is ambiguous about whether there are three syntheses or rather three aspects of one synthesis, Deleuze grants his own three fundamental temporal syntheses a certain independence.⁶² There are even developments or dialectics proper to the syntheses: the synthesis of habit, under certain conditions, autonomously generates the syntheses of

memory; in turn, these passive syntheses are then synthesised by an 'active' conceptual synthesis; and finally, under very particular conditions, there is a 'third' synthesis of time, which corresponds to the experience of the eternal return. We have given account of the passive synthesis of memory and its relation to the 'active' synthesis of eternal return elsewhere.⁶³ What must be stressed here is Deleuze's claim that an internal teleology can be ascribed to the synthesis of time itself. When Deleuze talks of a 'final end of time' (cf. DR 94/125), it needs to be recognised that he is not talking about the end of the universe, but the internal destination of temporal synthesis, insofar as it supervenes on the vibrational given contracted by organisms.

4 *Transcendence, Being and World in Heidegger, Axelos and Deleuze*

Deleuze's references to Heidegger in the 1956 lectures on grounding are also undeniably important for understanding the development of his concept of subjectivity in terms of the synthesis of time. They suggest that his interest in Hume's notion of the constitution of the subject in the given may have been inspired in the first place by an interest in Heidegger's notions of temporal synthesis and 'transcendence'. In 'What Is Grounding?', Deleuze refers at length to *Kant and the Problem of Metaphysics*, also implicitly referring to 'The Essence of Ground', the companion piece to Heidegger's famous meditation on the Void, 'What is Metaphysics' (all published in 1929). In *Difference and Repetition*, he can be seen as following in Heidegger's footsteps and attempting an independent revision of the 'threefold synthesis' of time which underpins Kant's A-Deduction (in CPR A99f.). Heidegger's thought was an essential spur for Deleuze's attempt to 'repeat' the philosophical history of post-Kantianism in 'What Is Grounding?' We have also seen that for Kant and Deleuze critique is tied to an analysis of *ends*. In 'What Is Grounding?' it is the demand for an analysis of human ends that precipitates the problem of grounding. Why do we do what we do? Why do we do anything? If we are in control of our actions, then does an order of preferences or hierarchy of ends govern our selection of ends and our deliberations about means to those ends? We now need to attempt to make explicit what Heideggerian existentialism contributes to the analysis of the cultural and rational ends that govern the activity of temporal beings.

The classic account of ethics as a discourse of *ends* is Aristotle's *Nichomachean Ethics*, and both Heidegger and Deleuze refer implicitly to this founding text in their analyses of the teleological structure of human action. Aristotle starts by assuming that everything we do is either a means to some end, or the enjoyment of that end. But human action has many different ends. Can a supreme good be identified among all the possible human ends? Aristotle answers the question by forging a new distinction: 'an end pursued in its own right is more complete than an end pursued because of something else'.⁶⁴ There is such a thing as an end in itself. Aristotle proceeds to argue that there is in fact *one* ultimate end, one *point*, for the sake of which all actions are done. Even the ends of pleasure, honour and understanding are done for the sake of this final end – the state of being that Aristotle calls *eudaimonia*, and which is usually translated in English as 'happiness'. The *Nichomachean Ethics* comes down to us from an age we can barely understand: Aristotle knows what happiness is. To be happy is to perform your function in a flourishing and successful manner; it is to perform well what Deleuze will call actions determined by 'natural ends' (WG 1–3). In the Aristotelian worldview, the search for the final end of human action is the same as the search for the function of the human being in the cosmic, teleological hierarchy of the cosmos. But as we have seen, Deleuze argues that modern philosophy begins with the thought that human beings have *no* natural ends, and are capable of not only inheriting cultural ends but of determining their own ends through reason. Animals may have been consciously pursuing natural ends for millions of years, but what is different about humans is that they create and perpetuate cultural ends, and judge themselves by their right to be able to determine their ends freely and rationally. Deleuze's whole analysis of human ends is indebted to the Aristotelian approach, as is Heidegger's. But both Heidegger and Deleuze agree that there would be something fundamentally anachronistic about affirming Aristotle's account of *eudaimonia* in a world that thinks of itself as modern. One of the first casualties of modernity was natural teleology, the ascription of intention or purpose to nature itself. After the critique of metaphysical or external teleology, the 'function', purpose, and essence of the human being are no longer apparent and need to be determined.

Human temporality as Heidegger understands it is not *naturally* teleological; the having of ends is rather a result of being a finite, temporal, futurally oriented being. In *Being and Time*, Heidegger claims that the realisation or completion of any natural end is in any

case incompatible with the anticipatory structure of temporality. 'As long as Dasein is as an entity, it has never reached its 'wholeness'. But if it gains such 'wholeness', this gain becomes the utter loss of its Being-in-the-world'.⁶⁵ Contra Aristotle, there is no 'ripening' of the human being, no natural process of growth and individuation, in which human beings can release their potentiality and come to fruition. Insofar as humans are fundamentally beings of anticipation, the idea of a human 'fulfilment' or 'end' is inconceivable. The moment a life is over, it is possible to determine it as an object, but life as it is lived in time (where the coordinates are the dimensions of past, present and future) is different in kind from life as a causal, genetic or evolutionary sequence. Only an existential approach to time as it is lived, in the horizon of fundamental anxieties, can make intelligible the internal structure of human ends.

One of Heidegger's founding claims (made in his essay 'What Is Metaphysics') is that the 'transcendence' of the human beings is ultimately grounded in the process of the assumption of radical freedom. Rational self-determination, goes the apparently paradoxical Heideggerian position, necessitates an encounter with absolute ontological contingency. If my whole existence is taken up by anticipation, but all anticipations lead towards the thought of my own death, then everything I do is conducted in the light of this destination. In this case, death is longer just a distinct, possible event in the future, but rather recoils into every moment of my life, infecting each moment. The Aristotelian logic of means and ends, once deprived of a *telos*, now stands to become an absurd circle, in which each action is ultimately *for nothing*. And my entire past existence is also revealed as a series of contingencies without ultimate ground. Why it, or me, rather than anything, or nothing at all? What is the point of any action at all in the light of absolute contingency? The question of the 'ground' of actual existence as such, of beings as a whole, leads to the encounter with Leibniz's question, as posed in 'On the Ultimate Origination of Things', of why there is something rather than nothing.⁶⁶ 'In the clear night of the nothing of anxiety the original openness of beings as such arises: that they are beings – and not nothing . . . This "and not nothing . . ." makes possible in advance the manifestedness of beings in general'.⁶⁷ Heidegger says that this thought of absolute ontological contingency (that what has-been and what is might not have been, and that what eventually does happen does not necessarily happen), involves 'the negation of the totality of beings'⁶⁸ and is therefore equivalent to a 'fundamental experience

of the nothing'. For Heidegger, transcendence will ultimately be nothing other than 'being held out into the nothing':

Dasein is in each case already beyond beings as a whole. Such being beyond beings we call *transcendence*. If in the ground of its essence Dasein were not transcending, which now means, if it were not in advance holding itself out into the nothing, then it could never adopt a stance towards beings nor even towards itself. Without the original manifestedness of the nothing, no selfhood and no freedom.⁶⁹

For Heidegger, therefore, the transcendental is not just an 'epistemological' position or standpoint. He seeks to make the encounter with ontological contingency itself '*the transcendens pure and simple*'.⁷⁰ This is why Heidegger announces the move beyond transcendental philosophy to a new 'fundamental ontology', different in kind from pre-Kantian metaphysics. 'A more radical and more universal conception of the essence of transcendence . . . necessarily entails a more originary elaboration of the idea of ontology'.⁷¹ Following in the footsteps of Schelling, Heidegger teases out the 'ontological difference'⁷² that opens up between Beings (in their modal Thatness) and beings (in their actual whatness). By 'Being', Heidegger always means Being in its modality, in its contingent Thatness, not 'Being' as 'what is', or as the sum total of existent entities. It is specifically through the *modal* ontological thinking of Being itself that finite beings give birth to themselves as situated, self-concerned entities, as *Da-sein*. Traditional metaphysics treats Being in terms of existents, thus leading to the 'forgetting' or 'oblivion' of the true concept of Being.

The 'transcendence' of human beings is the manifestation of Being, in its pure modal form, *through* the 'fundamental experience of the nothing', which therefore serves as the *ratio cognoscendi* of Being. For Heidegger, there is an affective state, *Angst*, in which human subjects can experience the vortex of total contingency and total exchangeability. Having *Angst* is like being subjected to an involuntary phenomenological reduction, in which transcendence emerges in its pure state. The meaning of all my actions appears to fall into a void which swallows everything up, and anxiety no longer concerns just the thought of my demise; rather, 'that in the face of which one has anxiety is Being-in-the-world itself'.⁷³ *Angst* is not just blind, jittery anxiety, it schematises or dramatises the end of the world, thinking through the 'nothingness' of the world, to the point where 'Being' appears as the mere *That* anything is rather than nothing.

In 'What Is Grounding?', Deleuze affirms that 'the privilege of

man is precisely that of transcending the existent, and putting himself in relation to Being. Man is the shepherd of Being' (WG 7–8). 'With Heidegger, what disappears is the distinction between transcendence and the transcendental. For him, they are identified to the point that one can no longer distinguish that which grounds and that which is grounded' (WG 8). He concludes: 'From whence it follows that the root of every foundation is freedom'. Deleuze's conclusion is more or less in line with Sartre's interpretation of Heideggerian transcendence in *Being and Nothingness*, where, after having first introduced the concept of transcendence through the Hegelian notion of negation (in the opening chapter 'The Origin of Negation'), Sartre argues that 'negation directly engages only freedom', and that it is by 'find[ing] in freedom itself the conduct which will permit to push further' that we reach 'the threshold of immanence'. The immanence sought here therefore refers to features of ethical, psychical and social life that are immanent to the having of freedom, and which grant freedom a special kind of 'objectivity', even if it can draw on no pre-given model in the sensible world. Deleuze too insists that this grounding of action in freedom, rather than tipping subjectivity over into arbitrariness, or destroying the possibility of an 'objective' world, provides the very ground for a consistent notion of the 'world'. The 'fundamental experience of the nothing',⁷⁴ has its own dialectic of self-differentiation, and it is '*in* this surpassing [that] Dasein for the first time comes toward that being that *it* is, and comes toward it *as* 'itself''.⁷⁵ It is precisely through the ability of Dasein to affirm its own contingency and repeat its actions in the future that it comes to *have* a 'world'.

In and through this surpassing it first becomes possible to distinguish among beings and to decide who and in what way a 'self' is, and what is not a 'self'. Yet insofar – and only insofar – as Dasein exists as a self, it can comport 'itself' *towards* beings, which prior to this must have been surpassed. Although it exists in the middle of beings and embraced by them, Dasein as existing has always already surpassed nature. . . . Yet if beings are *not* that *toward which* this surpassing proceeds, how then must we determine, or indeed even search for, this 'toward which'? We name *world* that *toward which* Dasein as such transcends, and shall now determine transcendence as *being-in-the-world*. World co-constitutes the unitary structure of transcendence; as belonging to this structure, the concept of world may be called *transcendental*. This term names all that belongs essentially to transcendence and hears its intrinsic possibility thanks to such transcendence.⁷⁶

In 'What Is Grounding?', Deleuze is to be found immanently working through Heidegger's claims, especially about the notion of 'world', which comes to replace the Kantian 'object' as the *telos* of transcendence. 'For Heidegger', Deleuze summarises,

the world is the structure of human existence. The notion of world is not separate from the manner of being of the human being. This is transcendence or going beyond. The word 'transcendent' no longer signifies a being exterior or superior to the world but an act. Human existence exists as transcendent. (WG 7–8)

What we transcend, Deleuze goes on, is the status of pre-given, 'created' beings. *That towards which* we transcend, Deleuze says, 'is the world', where the concept 'world' now evidently gains a very specific, ideal sense. 'We name *world* that *toward which* Dasein as such transcends, and shall now determine transcendence as *being-in-the-world*'.⁷⁷ Deleuze glosses that 'what is transcended is the totality of the created, but that towards which we transcend is the world-structure of subjectivity', on condition that 'this "towards what" has no existence independently of the act of transcendence' (WG 7–8). It is through this complex teleology of transcendence that 'human existence makes a world come into being' and 'institutes the world' (ibid.). Without the radical freedom of self-grounding, there would be no world, and no capacity to take objects 'as' objects.

To pose a question about an existing being supposes an act of transcendence. Whence the identification of transcendence and freedom. Freedom is that which grounds the ground itself. Freedom is the freedom of founding. This is the reason of reason. (WG 8)

But how can there be anything truly objectively or really binding about grounding the 'world' in 'freedom'? Heidegger's argument is that the futural nature of finite existence is precisely what 'objectively' structures Dasein, insofar as it automatically generates the 'obligation' of finite beings 'to themselves'. 'Freedom simultaneously unveils itself as making possible something binding, indeed obligation in general. *Freedom alone can let a world prevail and let it world for Dasein*'.⁷⁸ The world is only 'projected' by finite beings,⁷⁹ insofar as these have a fundamental 'care' or 'concern' [*Sorge*] about the course of the world; before being epistemological subjects facing objects to be known, we exist in a contextual web of 'projects' and practices which lend the basic temporal consistency to experience. But where is the sense of resistance or limitation that we take to be necessary to the meaning of concepts like 'world' and 'object'?

Heidegger's answer is that, insofar as it is finite, Dasein is obliged to act in situations that it has been 'thrown into', the actualisation of which close off other equally possible routes. Authentic finitude is grounded on the thought that if 'certain possibilities are thereby already *withdrawn* from Dasein', nevertheless it is 'such withdrawal [that] lends precisely the binding character of what remains projected before us the power to prevail within the realm of Dasein's existence'.⁸⁰ It is only through repeating this original, ontological limitation that Dasein can discover its true agency *towards* its world, and become responsible to that world.

In *Difference and Repetition*, Deleuze nevertheless criticises Heideggerian existentialism for its abstraction:

This modern ontology nevertheless remains inadequate. It sometimes plays upon the indeterminate as an objective power of the question, only to introduce a subjective emptiness which is then attributed to Being, thereby substituting for the force of repetition the impoverishment of the already-said or the stereotypes of a new common sense'. (DR 196/253)

By becoming entranced by the abstract thought of the difference between Beings and beings, Heidegger failed to develop his distinction between the *Dass* and the *Was* into a concrete dialectic of potencies, as Schelling had done before him. 'It can . . . be asked whether Heidegger did not himself encourage misunderstandings, by his conception of "Nothing" as well as by his manner of "crossing out" Being' (ibid.). For Deleuze, Heidegger overlooks how the notion of repetition (developed from Kierkegaard in the final chapter of *Being and Time*) brings with it its own kind of differentiation, its own 'powers'. Although Heidegger's theory of finite thought begins as a development of the Kantian approach to mind, he does not take full advantages of the resources of the range of Kantian and post-Kantian systems, neglecting, for instance, to develop the relation between transcendental imagination and the Ideas, the 'problematic concepts' that motivate thought. 'But', Deleuze asks, 'what would a question be if it were not developed under the auspices of those problematising fields alone capable of determining it within a characteristic "science" (DR 196/253)? In 1956 (in 'Bergson's Concept of Difference', as we saw in Chapter 1.5), Deleuze was already turning to Schelling for a method for potentiating repetition and deriving difference from it. In *Difference and Repetition*, Heidegger more or less disappears, because Deleuze has himself gone back to Heidegger's sources – Schelling and Kierkegaard – and redeveloped

and reconfigured their ideas about modal ontology, groundlessness, anxiety and repetition into a new, cosmic existentialism, with the Nietzschean concept of eternal return rendering a self-doubling of repetition possible and consistent.

Does [Heidegger] effectuate the conversion after which univocal Being belongs only to difference and, in this sense, revolves around being? Does he conceive of *Being* in such a manner that it will be truly disengaged from any subordination in relation to the identity of representation? It would seem not, given his critique of the Nietzschean eternal return. (DR 66/91)

Moreover, the opening up of the theme of repetition to the 'problems' that govern it can only proceed through coming to terms with the *history* of Being. The Heideggerian account of Being is premised on the thought that the modal-ontological sense of Being is continually subject to occlusion and oblivion by representationalist, metaphysical thinking. The emergence of Deleuze's account of difference and repetition emerges in part out of his drawing of the consequences of the later Heidegger's elaboration of a 'history of Being'. In particular (and this is quite apparent in the discussions of nihilism in *Nietzsche and Philosophy*), Deleuze is concerned with combating Heidegger's prediction that the autonomous thinking that surfaced during the course of the 'history of Being' is fundamentally blighted by 'errancy' and is destined to be eroded by a nihilism of total representation that will end up occluding entirely the shining ontological *Dass* first perceived by the Greeks. Heidegger's argument was not that the human understanding of Being eventually comes to founder in the abyss of subjectivism, but rather that the apprehension of the *Dass* of Being itself has its own 'objective' history – there is such a thing as a 'history of Being' [*Seinsgeschichte*] a history of the human coming-to-awareness of *Being* – and the phase we are living through a particularly crucial phase of it, in which Being *appears* to become 'the emptiest', 'the most universal, encountered in every being, and therefore the most common', so that it has 'lost every distinction, or never possessed any', and slowly enters into the thrall of the 'complete, absolute, undisturbed, and undistracted dominion' of human technology 'over beings'.⁸¹ The history of Being for the late Heidegger becomes the story of the gradual *concealment* of the powers and responsibilities of authentic freedom, and of the continual slide into a nihilistic worldview. Being itself is dying, he laments; if the Heideggerian concept of Being was initially captured from the jaws of death, then

fundamental ontology now has to redouble its effort by combating the global nihilistic tendency towards slumber in technology and retreat from the thought of the ‘objective’ dimensions of freedom.

In his 1961 tome *Nihilism*, published as volume 4 of his *Nietzsche* series (first given as lectures in 1940), Heidegger suggests that although the concept has a long history in modern philosophy – dating back, he says, to F. H. Jacobi’s denunciation of idealism as ‘nihilism’ in a letter to Fichte⁸² – the term means something quite distinctive in Nietzsche, who uses it to describe an epoch in the history of Western thought: ‘European nihilism’.⁸³ In Nietzsche’s depiction of the age of nihilism, the highest values become devalued and the ‘world’ appears to be grounded on a mere ‘will to will’.⁸⁴ It is the age of the death of the *Christian* God, and of the devaluation of the highest values.

Nihilism is that historical process whereby the dominance of the “transcendent” becomes null and void, so that all being loses its worth and meaning. Nihilism is the history of being itself, through which the death of the Christian God comes slowly but inexorably to light.⁸⁵

Heidegger argues that nihilism is both the termination and fulfilment of the ‘metaphysical’ thinking that has governed the history of Western civilization. Metaphysics has concentrated on ‘beings’ [*seiende*] understood as substances, having forgotten its original relation with Being [*Sein*]. Although it is based on a critique of the notion of substance, the modern philosophy of the subject, for which ‘substance’ is a category of subjective thought, itself merely idealises the oblivion and ‘annihilation’ of Being, so that ‘beings’ end up as entirely governed, theoretically and practically, by an alienated self-substantialising form of subjectivity. With Nietzsche, the highest, most abstract concepts and ideas are revealed as mere ‘values’⁸⁶ projected by a ‘will to power’ which is found in all animals, but which is expressed most acutely by humans as dominant, ruling animal of the Earth. Once ‘being’ is understood within the framework of domination or ‘dominion over beings’,⁸⁷ nihilism awaits as the ‘fulfilment of metaphysics’. The notion of ‘Being’ is ‘emptied out’, so that now ‘beings’ appear as the mere expression of ‘the Void’.⁸⁸

Heidegger’s ideas about nihilism remain one of the great unspoken influences on many contemporary movements in continental thought.⁸⁹ Deleuze follows a very specific trajectory in this regard. Heidegger’s post-war turn towards analyses of the ‘history of Being’ and of nihilism as a world-historical phenomenon were taken up by

the German phenomenologist Eugen Fink (1905–75) and the Greek Marxist Heideggerian Kostas Axelos (1924–), whose thoughts influenced Deleuze in his path out of the Heideggerianism of ‘What Is Grounding?’ In Fink’s 1960 *Play as World Symbol* (*Das Spiel als Weltsymbol*, translated into French in 1969 as *Le jeu comme symbol du monde*), and then in a series of books by Axelos that developed the idea of a ‘planetary thought’, Heidegger’s philosophy of ‘world’ is consciously transcended towards a more cosmological vision, in which the human ‘world’ as we know it on Earth becomes thought as an instance or aspect of a more universal, ‘cosmic’ unfolding of Being: the true ‘history of Being’. Axelos, along with Edgar Morin and Henri Lefebvre, was closely associated with the Parisian *Arguments* journal (which ran between 1956 and 1962 and in which Deleuze published early versions of his interpretations of Nietzsche and Masoch), where, as Stuart Elden has shown in some recent articles, they produced prescient early analyses of a historical process they called *mondialization*, which they explicitly related to and distinguished from the process of ‘globalization’.⁹⁰ Deleuze wrote two key essays on Axelos in 1964 and 1970, in which he took up the thread of late-Heideggerian ‘cosmic’ existentialism to powerful effect, generating a theory of ‘planetary becoming’ (DI 157) that would underlie the ‘apocalyptic’ aspects of *Difference and Repetition* (DR xxi/4). In these articles, Deleuze can be heard responding to the calls by Fink and Axelos for a move beyond the existentialist conception of the ‘world’, and towards an existentialised conception of cosmic history. Although Deleuze and Axelos later broke off their relations, it is instructive to examine Axelos’ identification of a kind of ‘planetary thought’ that would transcend Heidegger’s notion of ‘world’, and reconnect his later ‘epochal’ history of finite thought with a political impulse – necessarily Marxist, according to Axelos. Influenced by Fink’s cosmic Heideggerianism, Axelos declares that there is a ‘game of thought’ proper to our ‘planetary era’ [*l’ère planétaire*], a specifically ‘planetary’ kind of thought that it is essential to master if we wish to push our way out of the age of nihilism.

Why call this thought *planetary*? Planetary signifies, without any doubt, that which embraces the planet Earth, the terrestrial globe, and its relations with the other planets. This is the *global*. But this conception of the planetary remains however too extensive, and is rather flat and lacking comprehension. Planetary means whatever is *itinerant* and *errant*, wandering as it follows a trajectory in space-time and performing a rotational movement’. (DI 156/217)⁹¹

Axelos paints a broad triadic epochal picture of the main phases of human civilization, which he takes to be minimally held in common by Marx and Heidegger. In ancient thought, 'man is a being of *physis* . . . He is bound by "physical" ties and obeys a cosmic rhythm'.⁹² In the wake of Christianity, a second phase of civilization is attained, in which 'modern thought' becomes possible, and 'man' becomes the 'quasi-absolute subject', attempting to harness the productive powers of science and technology to his pre-existing cultural and rational ends. In 'the third phase of Western thought', however, humanity is 'essentially and perpetually in *crisis*': 'it searches for the ultimate ground upon which its theoretical and practical activity could base itself, it raises the problem of *why?* with regard to the Whole of things . . . and yet it reaches no radical and total answer.'⁹³ The ontological question ceases to shock the representationalised cognition of finite beings in the age of technology. Being [*Sein*] collapses into being [*das Seiendes*]. The consequent threat of the termination of transcendence in 'planification' triggers the spectre of the complete 'withdrawal' of Being.

Axelos's Marxist re-appropriation of Heidegger's account of the history of Being in his 1961 *Marx: Thinker of Technics*, is important in its own right, but it also appears to provide a crucial stepping-stone for Deleuze in the development of his thought. 'How can we *not think* what it is *given* to us to think?', asks Axelos in 1964.⁹⁴ When exactly will we be capable of rethinking our relation to the worldwide 'scaffold' of technology that is being set into place in our lifetimes? Axelos was profoundly influenced by Heidegger's 1955 lecture 'The Question Concerning Technology', which depicts a new 'planetary' epoch dominated by an autonomous 'technological' world-view, in which nature becomes processed as mere material for exploitation by industrial capitalism. Heidegger presents himself as scanning a looming catastrophe: the 'world' is collapsing into a mere 'Gestell', an 'enframing' of Being in the infinite, representational framework of the actual.⁹⁵ Axelos takes up Heidegger's epochalist vision when he describes a 'worldwide technical scaffold' [*échafaudage*] that he claims regulates the era of 'global planning [or 'planification'] [*planification*], in which the subjects and the objects of the will to organise and foresee are swept up motionless on an itinerary that surpasses both subject and object'.⁹⁶ With the triumph of the nihilistic conception of Being, the history of Being has become a veritable time-bomb: the only solution is to attempt to bring about a fusion of Heideggerian epochalism and Marxism. In *Marx: Thinker*

of *Technics*, subtitled *On the Alienation of Man and the Conquest of the World* (1961), Axelos attempts to prepare a 'dialogue' between Marxism and Heideggerianism, using the themes of alienation, technology, and the realisation of philosophy in a new kind of 'planetary thought' as convergence points.⁹⁷ Just as existentialists must return to Marx in order to work through nihilism, so is it also necessary for Marxists to 'engage in dialogue with that philosophy and dialectic of the development of Technics [*technique*], which is the riddle element of universal history'⁹⁸ (Axelos, *Alienation, Praxis and Technē*, p. 8). Only a cosmic existentialism will suffice to provide the true vantage point from which to criticise and overcome alienation in its distinct aspects.⁹⁹

On the Heideggerian view, the notion of 'world' presupposes an 'opening'. For Axelos, this world 'is not the physical and historical totality', or the set of all actual entities; rather it is what 'unfolds' or 'deploys' [*deploie*] itself. But given the collapse of the ontological basis of the world in the epoch of nihilism, a new kind of properly planetary thinking is required. As Deleuze puts it, Axelos effects a 'turn' in Heideggerian thought, so that 'the world gives way to the planetary' (DI 161); 'the planetary is not the same thing as the world, even in Heideggerian terms: Heidegger's world is dislocated, 'the world and the cosmos are not identical' (ibid.: 157). If we follow the Axelos trajectory, what replaces 'transcendence towards the world' is transcendence towards the planet. There is no actual world, only an actual planet: the Earth. Planetary thought must instead retrace the series of 'openings' that have made up the history of civilisation on Earth so far. Axelos remarks that the true

'history of the World' is not simply a universal or world history, as the unfolding of the opening or errancy – and not just of factual or abstract errors, misguided ways, and vagabond adventures – it marks the *epochs* of our openings to the world and our transformational operations.¹⁰⁰

Planetary thought must therefore be able to re-actualise the virtual potentialities opened up in the course of the history of the Earth, and concertedly redeploy them to reactivate ontology in the period of nihilism.

In 'What Is Grounding?' Deleuze's thought already appears as a kind of 'apocalyptic thought', in which the 'end of the world' is announced. After developing Heidegger's notion of 'transcendence towards the world', Deleuze goes on to take up the theme of the 'world' in Leibniz's writings, bringing out the connections between

the concept of 'world' [*monde*] and Leibniz's notion of the *monad*. For Leibniz, he says, there is no 'world' as such, only a 'phenomenon' that is more or less 'well founded'. 'Since the world does not exist independently of each monad that expresses it', Deleuze says, 'the entire problem of the consistency of the world resides in the relations of the monads amongst themselves' (WG 25).¹⁰¹ If the external world is a 'well-founded phenomenon', then the 'harmony' that regulates the perceptions of monads would have to be grounded in 'an *interior* harmony of monads' (ibid.). However, for Deleuze it is precisely when the 'consistency' of the world is radically put into question, as in the Heideggerian diagnosis of the destruction of the ontological basis of the world, that Leibniz's ontological counterfactualism of possible worlds assumes a new relevance for a post-Kantian philosophy of 'constitutive imagination'. The Leibnizian notion of the ontological plurality of worlds, Deleuze suggests, is the sole philosophical means for taking the weight of the transcendence 'towards the world' generated by the post-Kantian grounding.

In Leibniz's writings, the 'play in the creation of the world' is of course subordinated to a theological hypothesis. The infinite array of possibles must all eternally subsist in the mind of a God who reflects upon them, 'selects' the best, and then lets them pass into space and time. Being eternal, God's mind can weigh all possible outcomes, and thus judge the potential complexity of each possible series in conjunction with any of the others. Leibniz imagines God faced with the set of all logically possible series (combinations of singularities), with no 'real' or 'external' criterion to decide which are 'convergent', and which are 'divergent', only the demand that the 'best' order be produced (in Chapter 2, it was shown that this was a problematic notion in Leibniz's thought). God's calculus of compossibilities would be the true *ratio* of the creation of worlds. Deleuze's model of the Leibnizian vision, however, is crucially shorn of the presupposition of a God who orders possible series, that is, who presides over the calculus of real possibilities or compossibilities by appealing to the criterion of the best. 'With Leibniz', suggests Deleuze, 'it seems to us that *in the first place* there is a calculus of infinite series ruled by convergences and divergences' (F 61; italic added). But if there is no built-in convergence to the series on this model, how are they organised at all? Deleuze's gambit is that Leibniz's system only truly generates 'rules . . . for the solution of every problem' (WG 10) *after* the assumption of the death of God.¹⁰² Leibniz himself insists that God is not responsible for the sinning of Adam; God only selects for

existence the world in which Adam sins. In another possible world, Adam does not sin; but that world, due to some reason in the divine calculus of creation, cannot exist. Thus, in effect, *prior* to the determination of compossibility (according to the law of the best), Leibniz not only presupposes a distribution of *logically possible* series, but can be seen, according to Deleuze, as presupposing a distribution of the ‘singularities’ which compose each possible series, and which can be ordered according to a calculus of real possibility. In the case of Adam, such singularities would include: to be the first man, to live in paradise, to give birth to a woman from himself, to sin, to resist temptation. These singularities must be said in themselves to be ‘pre-individual’. If we take the last two singularities, then it is logically possible for Adam either to sin or to resist temptation, but the two together are not compossible: this much can be determined. Therefore if the set of differential relations between a set of singularities can be reciprocally determined according to a calculus of real possibilities, we have something we can call, in an absolute sense, ‘the problem of Adam’. The dialectic of problems thus gives us a ‘semi-divine’ power to ask: ‘what shall Adam be?’¹⁰³ As Deleuze says, this ‘vague Adam, a vagabond, a nomad, an Adam = x’, would be ‘common to several worlds’ (LS 114; cf. F 60–1), being composed of several singularities whose relation has not been *actually* determined. Deleuze’s suggestion is that, beyond the God–Man, and Man–God combinations of the Hegelian tradition (including Feuerbach and Marx), it is ‘the power of decision at the heart of problems, this creation or throw [of the dice]’ that ‘makes us descendant from the gods’ (DR 199/257). Axelos had said that planetary thought ‘deploys itself as a *game*. That means that it refuses any sense, any rule that is exterior to itself.’¹⁰⁴ Deleuze’s Leibnizian model of the divine ‘game’, in which all possible rules are internally generated by the process itself, is thus Deleuze’s answer to the problem of nihilism, as well as being one more fundamental component in his ideas about the final realisation of the immanence of thought and being.¹⁰⁵ Planetary immanence in principle guarantees the coexistence of a plurality of worlds, in utopian contrast to the annihilating plane of capitalist immanence, perhaps now most perfectly symbolised in the false, representational monadology of the internet and YouTube, in which the single computer terminal can be connected to an entire, specious ‘world’ of representation. Technology creates its own spheres of virtuality, which can themselves become sites of transcendental illusion, fundamentally opposed to the properly

intensive reality mined by Deleuze in his philosophy of immanence. In his second piece on Axelos, Deleuze contends that planetary thought can only proceed by 'kindling here and there the local fires of these fragments in which nihilism is already self-overcome and self-foreseen . . . Until the final and fatal explosion, which will come *much later* than we think' (DI 158). This reference to the extinction of nihilism in 'local fires' [*feux locaux*] should be related back to Bergsonian energetics, for which negentropy is the significant fact in the universe, not entropy, which is its mere external envelope. In the universe taken cosmologically, there can only ever be 'local fires', each of which traverses the scale of negentropy according to its own resources and power: ontologically, these local fires are potential pinnacles of creation, each one tending towards the possibility of the union of thought and being in creation. Bergson's ontology, in which 'non-being' and 'disorder' are secondary concepts, finds its speculative field in his energetics, where entropy and disorder are always taken as parasitical on the primary 'creative act' that detonates concentrated energy. In Deleuze's fusion of ontology and energetics, the thought of being is univocally attributed wherever creation is intensively mirrored in reverse. Whether the material universe is cyclical or finite, the intensive recursion of difference and repetition and the 'objective' dimensions of freedom are immutable, inescapable and form an implicit scalar hierarchy for beings. In his taking up of the thought of the 'end of the world', Deleuze never goads on a real apocalypse, but rather engineers a revelation of the means by which the world can be 'counter-actualised' and made immanent through acts of creation. The apocalypse is transcendental; strictly speaking, there are no 'empirical' apocalypses, as the universe, considered outside of its meaning for finite rational beings, does not care either way whether life continues on Earth or planets like it. The apocalypse in its *transcendental* sense is rather, as we will now try to suggest, connected to a re-grounding of the subject in a properly ontological and creative 'life'.

5 *The Vertigo of Immanence: Fichte, Schelling and Wronski*

At first sight, Alain Badiou's claim in his book on Deleuze, *The Clamour of Being* (1997) that Deleuze is a vitalist metaphysician of the One appears far-fetched. But in a sense it is correct and just. In his final essay, 'Immanence: A Life' (1993), Deleuze does 'submit thinking to a renewed thinking of the One'¹⁰⁶ and he does

also equate the notion of immanence with 'Life', even if it is going too far to say, as Badiou does, that he 'names' Being as 'life'.¹⁰⁷ Immanence, Deleuze says in his valedictory essay, is *une vie* – one life. What is happening here? Is Deleuze returning in this late piece to his early notions about the finitude of the Bergsonian *élan vital* (WG 36)? *Life* as a unitary phenomenon: we know that it emerged on this planet around 4 billion years ago (10 billion years after the primordial explosion); before that, it either originated within stars or on the surface of other neighbouring planets in particular chemical conditions; so is it legitimate to make reference to a unitary form of planetary life, and even to ascribe some sort of subjectivity to it? Does Deleuze's cosmicisation of Heideggerian existentialism lead directly to the affirmation of some ultimate 'unity of life', beyond individual human beings, in such a way that its unity is revealed through a confrontation with its finitude? Is immanence Gaia? Life is finite; it began at a finite date, and it cannot last forever, because of the second law of thermodynamics. If such a unity is conceivable, what would its status be, and what implications might be drawn from it? In 'What Is Grounding?', Deleuze asserts that if finitude is *the* problem of modern philosophy, 'the problem is how to pose this finitude'. He mentions three attempts to pose the problem; that of Heidegger, Kant and Bergson: 'With Heidegger, [it is posed through] existence, with Kant, the schematism or transcendental imagination. In *Creative Evolution*, Bergson tells us twice that it is important to say that the *élan vital* is finite' (WG 36). Given Deleuze's transcendentalisation of Bergsonism, it would stand to reason if the terminus of Deleuze's transcendental argumentation ended up being such an affirmation of the finitude of life. In *Difference and Repetition*, Deleuze distinguishes physical from biological phenomena by stating that the latter bear an increasing 'interioris[ation] of constitutive differences . . . The more the difference on which the system depends is interiorised in the phenomenon, the more repetition finds itself interior' (DR 256/329). Is it possible that the 'other knowledge', the 'knowledge and a relationship that precisely science hides from us, of which it deprives us' (DI 23) to which Deleuze refers to in his first article on Bergson refers to some theory and practice of the difference and repetition of biological life? Such a theory would be mind-bogglingly complex: it would have to take in reproductive, libidinal, digestive and respiratory cycles, for instance, and be able to articulate the revolving actualisation of vibratory centres in their succession and simultaneity.¹⁰⁸ In fact, the issue is more complex

than Badiou suggests, and the turn to the notion of 'life' in the late Deleuze bifurcates in two directions.

Deleuze's essay 'Immanence: Une Vie' has hitherto been referred to 'Immanence: A Life', but it could just as well be translated as 'Immanence: One Life'. Deleuze insists that, in the case of life, 'une' must be understood as an indefinite article. So life is 'a', never 'the'. Why should this be? Deleuze's point might be that the definite article cannot be used to refer to 'life'. Life cannot be *named*, because it is internally indefinite. Nevertheless, to say that life is not definite and cannot be named does not mean that it might not also serve as an ultimate 'subject' in a restricted sense. In what we shall now call 'Immanence: One Life', Deleuze makes a 'deduction'. First, he makes the essential post-Kantian move: any formulation of the transcendental must invoke a 'plane' of immanence: to say something is transcendental, one must be able to ground its necessity, and this one must be able to do immanently. In the Hegelian tradition of immanent critique this tends to mean taking the situation on its own terms, and drawing contradictions from it, with the aim of superseding it; on the other side of Hegelianism, for the tradition of 'absolute immanence' that runs from Schelling to Wronski, it means producing an absolutely self-grounding philosophy. We have seen that Deleuze hails from this latter line. But his next move is to introduce a third term: 'life': 'The transcendental field is defined by a plane of immanence, and the plane of immanence by one life [*une vie*]' (TRM 386). This step, in which immanence itself is defined, appeals to the idea of the unity of life. Observe the abrupt transition in the text:

We will say of pure immanence that it is A LIFE (*UNE VIE*), and nothing more. It is not immanent to life, but the immanence that is in nothing else is itself a life. A life is the immanence of immanence, absolute immanence: it is complete power [*puissance*], complete beatitude [*béatitude*]. (TRM 385–86)

A life is 'the immanence of immanence'. So does that mean the immanence of immanence is life? Deleuze refers to the later Fichte's Second Introduction to the *Wissenschaftslehre* (1797), which marks a turning-point in Fichte's thought, where he argues that the original Act [*Tathandlung*] of consciousness (which the philosopher merely rediscovers as a 'fact' [*Tatsache*]), is 'not a sensory intuition relating to a material, static existent, but an intuition of pure activity, not static but dynamic, not a matter of an existence, but of a life';¹⁰⁹ and then further to Fichte's 1806 Berlin lectures 'The Way towards the Blessed Life' [*Die Anweisung zum seligen Leben*]:

Fichte, to the extent that he overcomes the aporias of subject and object in his later philosophical works, presents the transcendental field as *a life*, which does not depend on a Being and is not subjected to an Act – an absolute immediate consciousness whose very activity does not refer to a being, but is ceaselessly grounded in a life. The transcendental field thus becomes a genuine plane of immanence, reintroducing Spinozism into the most elemental operation of philosophy (TRM 386).

But what does ‘life’ [*Leben*] mean in Fichte’s ‘Way towards the Blessed Life’? It has nothing to do with biology, nor does it seem to be connected to any concrete theory of vitalism. ‘Life’, Fichte announces at the outset, may either have its object in the ‘Apparent Life’ (in which case it appears in the mode of love), or in the ‘True Life’, where its object is God. Fichte with his usual directness assails the audience:

Show me what you truly love, what you seek and strive for with your whole heart when you would attain to true enjoyment of yourself – and you have thereby shown me your Life. What you love, in that you live.¹¹⁰

There is a way to lead a blessed life, and that is to be oriented by the True Life. Thought attains its true Being by acknowledging its basis in ‘life’; Fichte explicitly identifies Being with life: ‘Being – I say again – Being and Life are one and the same’.¹¹¹ His explicit reason for this is that ‘Life alone can possess independent existence, of itself and through itself; and, on the other hand, Life, so surely as it is Life, bears with it such an existence’. It is the independence of living individuation that makes it a suitable bearer of the relation between thought and being. For the late Fichte, therefore, the existence of the moral world order depends on the will of living beings, ie. beings which exist independently from each other as living beings, but which are also temporal, and with an indeterminate future.

But what, if any, is the legitimacy of subjectivising and singularising ‘Life’ in this way? In Deleuze’s affirmation of this late Fichtean abstraction, we hit one of the major paradoxes in Deleuze’s late reasoning about immanence. The very presentation of the concept of immanence in *What Is Philosophy?* (1991) risks abstraction, and is subtracted from the metacritical problematic within which Deleuze had been working in his formative period. The ‘plane of immanence’ becomes separated from conceptuality altogether. ‘The plane of immanence is neither a concept nor the concept of all concepts’; it is an ‘unlimited One-All, an “Omnitudo” that includes all the concepts on one plane’ (WP 35). Deleuze and Guattari make this move to

prevent concepts from 'forming a single One or becoming universals and losing their singularity' (ibid.), but from the post-Kantian perspective on immanence, it would appear that introducing a scission between immanence and conceptuality merely ends up making 'immanence' into an abstract transcendence. The Hegelian is entitled to reply that surely there are concepts involved in the determination of immanence, and that the whole point of phenomenological dialectic in Hegel's sense is to show how concepts can indeed immanently 'say their own sense' by pursuing their consequences past the point of contradiction. It is hard to see what is gained by Deleuze's late conceptions of immanence, and the relating of immanence to a unified, quasi-substantial 'Life' appears only to compound the problem.

However, Deleuze's investigations in *Difference and Repetition* into other late, equally unfamiliar post-Kantian conceptions of the relation between the philosophy of immanence and the philosophy of life can be recalled here to some advantage. For in the later Schelling, and in the work of Wronski and his successors, we also find appeals made to vitalism and the concept of life. We saw that the late Schelling, like the late Fichte, argued that the Absolute could only consistently be understood as 'the development' of a 'primordially living . . . actual being'.¹¹² In his Wronskian work *Concrete Synthesis: A Study of the Metaphysics of Life* (1906), Francis Warrain claimed that Wronski's philosophy should be understood in a precise sense as a 'mathematics of life'.¹¹³ Let us then cast a glance over these other post-Kantian conjunctions of immanence and vitalism, which, as we will see, bear the opposite problem to 'blessed life' of the late Fichte: that of *over-concretion*, rather than indeterminacy.

The later Schelling presents the development of this 'primordially living' Absolute as a dialectical process of self-differentiation. In the *Stuttgart Lectures*, he presents the development of the cosmos in Hermetic terms as a 'contraction' of spirit into matter. The self-development of God is punctuated by a series of divine epochs, the 'ages of the world'; 'evolution' is the spiritualisation of an originally 'involuted' matter. The Schellingean Absolute is the process of the production and reproduction of a series of elementary bifurcations, each resulting in further ramifications at the 'horizontal' level, and the production of correspondences and harmonies at the 'vertical' level. First, there is an ideal series of 'pure' potencies. The first potency is 'unrealised possibility'; the second potency is a determination of that possibility; the third potency the achieved synthesis of these two ideal determinations. Reality itself, however, only commences with the

‘inversion’ of the first potency. A ‘contracting moment’ is required, for when ‘God restricts Himself to the first power, this especially ought to be called a contraction [*Contraktion*].’¹¹⁴

Whereas A¹ in its original, pure condition was the primordial principle of subjectivity, in its new phase as B it is virtually a formless matter. Conversely, whereas A² in its pure condition was the principle of objectivity, it has now become a subject and a self in its own right. This ironic role reversal is a hallmark of the potencies in their state of tension. The struggle to return these Potencies to their proper relations in the ideal world defines the entire dynamic of concrete existence.¹¹⁵

In the *Stuttgart Lectures*, Schelling takes the idea of a progressive implication of potencies very far, conceiving of a hierarchy of levels of reality. Within each developed potency, the triad is further repeated, so that the materialisation of the ideal is identical with its potentiation. There is a fundamental asymmetry to this triadic, implicative progression. Within each developed potency, there are lower and higher replications of the same potency. The first potency has a ‘sheerly corporeal’ nature. But it is divided into the relatively real, the relatively ideal, and the relatively identical potencies. The second potency defines the ‘dynamic’ processes of nature. Relatively real forces include magnetism, electricity and chemical processes; relatively ideal dynamisms are sound, light and heat; while the point of identity or neutralisation is achieved in ‘aether’, which makes possible the transition to the third natural potency, the ‘organic’ process. There, the relatively real potencies are found in vegetal reproduction. But in the second potency, this is ‘doubled’ into ‘irritability’, animal sensitivity to the environment. Circulation, respiration and then mobility are the orders of this potency. Finally, in human beings, the organic process reaches developed sensibility, and the transition to an entirely new level of nature, the ‘third’ nature of the mind, becomes possible.¹¹⁶ Human nature is in turn structured in an order of feeling (*Gemüt*), spirit or mind (*Geist*) and soul (*Seele*). Each of these has in turn its own three levels, the lower, middle and higher potencies. Feeling, for instance, has its own three levels: from dulled passive interoception (*Schweremuth*), through desire (*Begierde*) and peaking in sensibility (*Gefühl*). And so on up the ladder. Higher than spirit or mind (*Geist*) is soul (*Seele*), in which mind and feeling (*Gemüt*) are related in an intensive, ‘tensified’ way, animated by Love.

The problem with Schelling’s late theosophically inclined system is that it threatens to lose the insights Schelling had gained in his

1809 essay on *Human Freedom*. Once the capacity for the choice between good and evil is ascribed to God himself, and the history of the cosmos itself is seen as the development of the potencies of the polarity between 'wrath' (*Zorn*) and 'love' (*Liebe*), the living subject becomes reduced to recapitulating a pre-existent, ancient story. It would seem that the very idea of a 'system of freedom' is itself paradoxical. If one found such a system and articulated it, one would no longer be free; if one reacted against the constraints of the system, one would merely be mirroring the wrath of God, and this could only be countered by surrendering to the impersonal, universalising force of divine love. Schelling's account of the theory of powers thus ultimately poses the same problem to existentialists such as Kierkegaard as does Hegel's philosophy of the concept: the individual becomes re-absorbed in the Absolute, and subject to endless mediation.¹¹⁷ From this perspective, one sees the attraction of throwing oneself, like the late Fichte, into a more abstract, indeterminate account of 'Life'.

However, the Wronskian turn remains unexamined; it can be argued his now almost forgotten system of the Absolute provides the key to the overcoming of the paradoxes of the 'system of freedom', and of over- and under-concretion. Wronski's system is a missing link in the history of post-Kantian idealism, legitimately developing out of Kant's theory of reason a new 'achrematic' (or un-thinged, unconditioned; *chrema* is Greek for 'thing') account of the Absolute. Deleuze appeals to the work of Wronski in his exposition of his theory of Ideas in *Difference and Repetition*, describing him as a 'profound mathematician who developed a positivist, messianic and mystical system which implied a Kantian interpretation of the calculus' (DR 170). For our purposes here, the crucial Wronskian innovation is his redeployment of the concept of 'creation'. Philippe d'Arcy, author of the last philosophical book to be written on Wronski, aptly characterises him as a proponent of 'a philosophy of creation'.¹¹⁸ However, his idea of creation emerges immanently out of Kantianism. The central problem with Kant's philosophy, according to Wronski, had been its failure to live up to the radicality of the distinction between Reason and Understanding. Wronski argued that Kant did not go far enough in thinking through his account of the spontaneity of rational activity, allowing it to become obscured by procedures more appropriate to the understanding:

No mortal before Kant had approached so close to the true object of philosophy. But unfortunately, it was still only a hypothesis: Kant's error is

the same as that of his predecessors, he still takes knowledge on the model of being, in ascribing it conditions or forms which make us misrecognise its sublime character of spontaneity or unconditionality. Despite Kant's erroneous hypothesis, the results of his philosophy, guaranteed by the character of necessity, are true, for the most part at least, in the inferior region of the universe, that is, in the realm of things, where this character of necessity is applicable.¹¹⁹

First, reason has its own internal order, its own kind of 'creative virtuality'; it is inherent in reason to hold to order any judgment or syllogism by its premises, even if this order only has ideal status; reason is implicative in its structure.¹²⁰ But insofar as in the Kantian system, reason is granted *unconditional* validity in the practical sphere, the spontaneity that Kant ascribes to reason also assumes an ontologically creative status. Insofar as it is a free act, to realise a rational idea in a practical action is to make a genuine difference to the world, to modify it and determine it by reference to an ideal. What has *unconditioned* reality in the Kantian system is the act of self-determining reason, not the conditioned matter of appearances. Reason is thus by right 'achrematic'.¹²¹ Wronski claimed that his contemporaries were living in a truly 'critical' epoch in all senses of the word. Kantianism was in the process of creating a major cultural crisis, since it had brought human beings to an awareness of their own spontaneity, and of the potential power of their reason to creatively reshape the world. With the unconditional act of self-legislating autonomy at the heart of Kant's system, the realm of appearances could be reconceived in the light of the destination of reason. The ultimate destination of Wronski's messianism was a Kantian kingdom of rational beings, whose capability for taking themselves and each other as ends-in-themselves rests on their dual capacity to regressively recapitulate their individual formation (by accessing the 'virtuality' of creative reason), and to progressively determine the incarnation of the Good and True, with the practical goal of bringing about a kingdom of ends on the Earth. As D'Arcy puts it,

creation is for each being a law, or a duty [devoir], . . . each being must create, . . . the only real beings are those which can create, engender effects, consequences, and, in the case of man, the acts through which he accomplishes and engenders himself (autogenesis).¹²²

For Wronski, the primacy of reason in Kant effectively turned the world inside out. The Kantian revolution called for an epochal shift in our perception of what reality is. 'Wronski sensed that an epoch

in which one defines reality by inertia is an epoch which has fundamentally chosen, in the domain of thought, stupidity and death'.¹²³ He devised a 'Law of Creation', in which Knowledge and Being are opposed as creation to inertia, as spontaneous, intensive calculation versus extensive preservation and petrification.¹²⁴ The 'Law of Creation' is intended to express a dialectic inherent to 'spontaneous generation'.¹²⁵ As *rational* living beings, we are able to penetrate the 'virtuality' of the real and elicit its lines of differentiation. With his postulation of a law of creation, Wronski produced a final twist to Kant's idea of a Copernican revolution in philosophy. It was no longer just that the conditions of knowledge were the same as the conditions of the objects of knowledge, as Kant had said; at the summit, the laws that governed the creation of beings were identical to the laws of the knowledge of creation. The Absolute is attained by holding onto and developing the idea of creation.¹²⁶

For his twentieth century disciple Francis Warrain, Wronski's system could be elaborated into a 'mathematics of life', potentially capable of generating the entire system of energy patterns and 'vibrations' that make up the universe itself.¹²⁷ In *Concrete Synthesis*, Warrain takes up Bergson's proposal, first sketched out in his 1903 essay on 'Life and Consciousness', that the durational philosophy of time could combine with contemporary energetics and biology to generate a new form of 'vitalism', based on intensive negentropy. Warrain claimed that Bergson had misunderstood the nature of vitalism, and had mistakenly modelled his metaphysical notion of 'Life' on the *organism*, when this latter should be seen as the mere shell, even an obstacle, to the ultimately *non-organic* pulse of differentiation. 'What characterises life', he says, 'is rather that it represents an absolutely concrete synthesis. This is pure life, absolute and ideal. *No organism can realise it completely*'.¹²⁸ He specifies that 'with M. Bergson, we consider the body as being the work of the soul, its exterior manifestation, its objectivation';¹²⁹ but there is a contradiction in Bergson's conception of vitalism, insofar as he claims on the one hand that the organic body is merely the *means* utilised by some sort of 'life in general', while 'still also conceiving it as engendered by an organism'.¹³⁰ It is only if we look *beyond* the form of the organism, argues Warrain, that we become able to perceive the real polarisations, rhythms and vibrations that carry the ongoing evolution of 'life'. Armed with Wronski's highly specific algorithmic application of mathematics, Warrain claimed that it was possible to arrive at an authentic, detailed, metaphysical vitalism, where 'vibration is the

physical expression of Life'¹³¹, and through which we can rediscover the true patterns of the 'Vibration-Thought' that is activated by embodied rational beings. Warrain's work thus can be understood as an attempt to realise a transcendental vitalism based on the negentropic scale of intensity identified by Bergson, and in which vitalism becomes properly existential, insofar as it is possible to measure the activity of organisms against this scale.

6 *Spinozism: The Best Plane of Immanence?*

From the perspective of Wronskianism, all repetition involves an entrance into a gigantic system, composed of multiple planes of creation. Doesn't this fulfil the very idea of a Plane of Immanence, so that we arrive at the possibility of being able to negotiate all philosophical, scientific, artistic and political systems? But we saw that in *What Is Philosophy?*, Deleuze is tempted to convert the notion of immanence back into a 'pre-philosophical' idea, as if afraid of the closure that immanence might bring with it. So is this the reason why immanence remains the vertigo of philosophy for Deleuze: because it leads one to renounce philosophy and affirm the pre- or non-philosophical? The problem with such a renunciation would be that it would be premised on a simple attempt to *forget* the demands of metacritical systematicity. Everything points to the conclusion that there is a dangerous double bind to the concept of immanence. One can argue that this double-bind can be internalized to the extent that one is a subject of what Deleuze calls 'the third synthesis', the subject of eternal return; however, from outside of this special kind of synthesis, the two tendencies appear to bifurcate from each other without apparent resolution.

We can conclude that there are three distinct vertigos concealed in the notion of immanence. The philosophical encounter with the thought of immanence implies a procedure of individuation, in which a series of vertigos are induced. A preliminary, generic vertigo is first of all encountered in all instances of 'ungrounding', which may occur in any instance of self-forgetting, but which is also intrinsic to the very study of philosophy (which after all initially assails the student with problems revolving around the mind-body relation, the existence of the external world, of other minds, of the nature of freedom, etc.). However, philosophy also has its own very particular history, with its own 'modernity', running from Hume, to Kant, to Fichte, Schelling, Hegel, etc. Hence the second vertigo is the vertigo of the attempt to attain metacritical consistency in post-Kantian

philosophy. Nevertheless, it is the third vertigo that is the specifically Deleuzian one, where the question is asked what living in a *plan* (or in English, 'plane') of immanence would in any case be *like*. The third vertigo follows the discovery of the impersonal, transcendental planes 'in which creatures weave their repetition and receive at the same time the gift of living and dying' (DR 21/33), and through which the infinite determinations of reason are refolded into material, finite existence. This vertigo is more practical than it is theoretical, since it terminates in the problem of how to relate to the 'primordial entity' that is 'life'.

To suggest this is of course to attempt an 'explication' of the trajectory of Deleuze's voyages in the philosophy of immanence. Nevertheless, Deleuze's later revalorisations of the importance of Spinozism also do imply that he was satisfied he had found a point of equilibrium beyond the vertigo of the third and final synthesis. At the end of the chapter 'The Plane of Immanence' in *What Is Philosophy?*, Deleuze and Guattari assure us that Spinozism is the 'best plane of immanence', because it is 'the purest, the one that does not hand itself over to the transcendent or restore any transcendent', but also because it 'inspires the fewest illusions, bad feelings, and erroneous perceptions' (WP 60). This is not unproblematic, as these two qualifications appear to be independent of each other. Moreover, this idea of the *best* [*meilleur*] plane of immanence recalls the Leibnizian principle of the best of all possible worlds, so that, in a final ironic inverted repetition, Spinozism would become the best of all possible worlds. The truth is that Deleuze is inconclusive about the question of whether there might be one ultimate plane of immanence or not; he leaves several paths open. Nevertheless, from the perspective taken here, some remarks from Deleuze's 1970 book on Spinoza (bearing the title *Practical Philosophy*, suggest the unique role that might be played by the Spinozist reference point. 'The entire *Ethics* is a voyage in immanence', Deleuze states, 'but immanence is the unconscious itself, and the conquest of the unconscious' (SPP 29). In Spinoza, insofar as 'all the ideas that God has essentially elude us insofar as he does not just constitute our minds but bears an infinity of other ideas' (ibid. 60), we may according to Deleuze infer that 'consciousness is completely immersed in the unconscious' (ibid. 60). This is a striking claim in a number of ways: not only does Spinoza never use the term or concept 'unconscious' (Leibniz was the first to develop it), but Deleuze himself elsewhere rarely connects the term 'immanence' with that of the unconscious; even the theme of

‘consciousness’ is unthematized in Spinoza, who talks only of ideas and affects. Deleuze says that:

consciousness is the passage, or rather the awareness of the passage from these less potent totalities to more potent ones, and vice versa. It is purely transitive. But it is not a property of the Whole or of any specific whole; it has only an informational value, and what is more, the information is necessarily confused and distorted. Here again, Nietzsche is strictly Spinozan when he writes: ‘The greater activity is unconscious; consciousness usually only appears when a whole wants to subordinate itself to a superior whole. It is primarily the consciousness of this superior whole, of reality external to the ego. Consciousness is born in relation to a being of which we could be a function; it is the means by which we incorporate into that being’. (SPP 21–2)

Consciousness, and ‘becoming conscious’, is related to the unconscious as the passageway to greater, more encompassing, integrations. As is well known, Spinoza is the philosopher who said that ‘no one has yet determined what a body can do’ (E III P2). Sometimes this statement is taken as a kind of materialist slogan, but in the context of Deleuze’s work at least, it gains a wider context. When Deleuze asks ‘what does Spinoza mean when he invites us to take the body as a model?’, his response is:

It is a matter of showing that the body surpasses the knowledge we have of it, *and that thought likewise surpasses the consciousness we have of it*. There are no fewer things in the mind that exceed our consciousness than there are things in the body that exceed our knowledge. So it is by one and the same movement that we shall manage, if possible, to capture the power of the body beyond the given conditions of our knowledge, and to capture the power of the mind beyond the given conditions of our consciousness. One seeks to acquire a knowledge of the powers of the body in order to discover, *in a parallel fashion*, the powers of the mind that elude consciousness, and thus to be able to *compare* the powers. In short, the model of the body, according to Spinoza, does not imply any devaluation of thought in relation to extension, but, much more important, a devaluation of consciousness in relation to thought: a discovery of the unconscious, of an *unconscious of thought* just as profound as *the unknown of the body*. (SPP 18–9)

The important point to note here is that the conception of parallelism does not involve any simple appeal to the opposition of mind and body (thought and extension); rather each term of this opposition can itself be either conscious or unconscious. It is not that the body is simply an unknown force to the mind, but that the body

has known and unknown forces, while the mind is divided into consciousness and unconscious thought. In this strict parallelism, the idea does indeed have a reality of its own, and cognition must be taken to conform to *it*, rather than producing it. The idea is a mode of Thought, and Thought is just as real as Extension. In Spinoza, to have an adequate idea is to express an ontologically objective truth. According to Deleuze, in the 'intuitive' kind of knowledge, 'we think as God thinks, we experience the very feelings of God' (EPS 308). It could be that the idea that 'immanence is . . . the conquest of the unconscious' (SPP 29), a process of becoming conscious, or assuming greater consciousness, must be ultimately comprehended on the model of a 'parallelism' between Thought and Being opened up by Spinoza. Spinoza's 'plane' of immanence 'presents two sides to us, extension and thought, or rather its two powers, power of being and power of thinking' (WP 48).¹³² Spinozism would be finally justified because of its account of the unconscious mind and body. An *a priori* synthesis, a radically non-causal correspondence, is produced between the unconscious mind and the unconscious body in the process of learning. In 'learning' we become aware of what we were not previously aware, and learn how to redeploy the body and to control the mind. Through the process of learning, one encounters signs and symbols which encourage a 'transcendent exercise' of the faculties, connecting the learning subject not only to its own virtualities, but to the problems of past cultures, and to possible futures. When Derrida mentions that there might be something 'secret' in Deleuze's conception of immanence, he could conceivably be acknowledging this secret dimension of 'verticality' opened up in the third vertigo (the product of the 'third synthesis' announced by Deleuze), where the idea of the 'realisation' of the infinite in feeling and thought gains a legitimate sense. With the addition of the theory of vibrations and rhythms, moreover, it perhaps even becomes possible to give a new sense to the 'spiritual' practices evoked in one of Deleuze's first publications, his introduction to Malfatti de Montereaggio's *Mathesis*, where the intrication of vital rhythms with the activation of corporeal centres (the Indian *chakras*) becomes tied to a discipline of 'becoming conscious'. Whether such an ultimate, 'practical' Spinozism reconciles the tension between system and freedom is open to question. When Deleuze and Guattari say that Spinoza 'discovered that freedom exists only within immanence' (WP 48), the type of freedom involved can only be that of the radical *independence*, the self-differentiating nature, of the Absolute. Hence the title of the *Ethics*, which dwells in large part on

the practical and social dimensions of living life under the condition of the mutual and collective attribution of immanence.

Spinoza might be said to be ‘the prince of philosophers’ (WP 48) in the Machiavellian sense that he founds a principality; he is the *principe* of immanence.¹³³ The German Idealists ‘returned’ to Spinozist principles when they attempted to take Kant’s Copernican revolution in philosophy to the Absolute. If, however, as the title of one of his first pieces (from 1793) indicates, Fichte conceived his *Wissenschaftslehre* as a *Reclamation of the Freedom of Thought from the Princes of Europe, who Have Oppressed It up until Now*, then Deleuze’s return to Spinozism in turn raises the prospect of the further ‘deterritorialization’ of the principality of immanence. In their *Capitalism and Schizophrenia* project, and most explicitly in *What Is Philosophy?*, Deleuze and Guattari became preoccupied with the distinction between the philosophical immanence we have been discussing in this book, and the ‘immanent’ features of the capitalist system – its immanent self-development, the immanence that can be ascribed to the regime of universal exchange, and the socio-political conditions for the emergence of the concept of immanence – about which we have said next to nothing.¹³⁴ In *What Is Philosophy?*, immanence becomes a revolutionary ‘utopia’ that serve as a vantage point beyond the contemporary capitalist order.

Utopia is what links philosophy with its own epoch, with European capitalism, but also already with the Greek city. In each case it is with utopia that philosophy becomes political and takes the criticism of its own time to its highest point. (WP 99)

The philosophy of immanence in this sense is already intrinsically political: ‘Philosophy takes the relative deterritorialization of capital to the absolute; it makes it pass over the plane of immanence as movement of the infinite and suppresses it as internal limit, *turns it back against itself so as to summon forth a new earth, a new people*’ (ibid.). Thus it remains for Deleuzians to make concrete the politics implied by the notion of immanence and to reinforce the bonds that link the philosophy of immanence, even in its more ‘esoteric’ guises, to utopian communist and revolutionary tendencies in the sphere of politics.

Notes

1. Hardt and Negri, *Empire*, p. 71.
2. Schelling, *The Ages of the World*, 1815 Draft, tr. J. M. Wirth (Albany, NY: SUNY, 2000), p. xxxv; SW 8, p. 199.
3. Heidegger, *Kant and the Problem of Metaphysics*, p. 50; cf. pp. 50–2 on the *Gegenstand*.
4. Heidegger, *Kant and the Problem of Metaphysics*, pp. 10–11.
5. Hyppolite, *Genesis and Structure of Hegel's Phenomenology of Spirit*, 16. Cf. also Hegel, *Phenomenology of Spirit*, p. 51 (# 80).
6. Heidegger, *Being and Time*, #7, p. 38 (German pagination).
7. Quentin Meillassoux's account of Hume's problem crucially confuses Leibniz's ontological problem of sufficient reason with Hume's epistemological problem of the justification of knowledge claims. He thinks Hume's problem concerns the 'contingency of physical laws' (*After Finitude*, p. 84) rather than our grounds for making causal claims about contingent facts. So for him, Hume's problem of not being able to account for whether the sun will rise tomorrow concerns the thought of the contingency of the laws of solar and planetary movement. But this is a metaphysical question, not an epistemological one. Cf. also Meillassoux, 'Potentiality and Virtuality', pp. 55–61. Meillassoux's work revolves in the orbit of pre-critical (and pre-modern in Deleuze's sense) Leibnizian metaphysics. The ontologisation of Hume's problem is another reason for the capsizing of his critical account of Kant's answer to Hume.
8. Hume, *Enquiries Concerning Human Understanding and Concerning the Principles of Morals*, pp. 54–5.
9. *Ibid.*, p. 36.
10. Guyer and Allison both find fundamental flaws in the A100 passage and its related claims. Guyer argues that Kant only establishes the conditional necessity that 'if I am to know an object, then there had better *in fact* be some regularity among the representations of it which I can experience', but not the stronger claim that 'if I am to experience an object, then I must be aware of a necessary regularity among the representations of it' (*Kant and the Claims of Knowledge*, pp. 121–4). Thus he holds Kant to have introduced a modal fallacy, where he confuses the necessity of a conditional with the necessity of its antecedent, and thus illicitly infers the necessity of its consequent. 'Thus from the premise that if it is contingent that the data of intuition are orderly, it is also contingent that we can reproduce them, he concludes that it is in fact necessary that they are orderly' (*ibid.*). But Kant has only shown a conditional necessity, not any absolute necessity that such a reproduction must take place. What then are we left with? A conditional reading of the transcendental argument in the *Critique of Pure Reason*. If there is objectivity in nature, *then* a subject must be responsible for

synthesising it. This would in effect pull Kant all the more towards Hume. (See also H. Allison, 'Transcendental Affinity – Kant's Answer to Hume?', in L. W. Beck ed., *Proceedings of the Third International Kant Congress*).

11. Cf. Allison's reconstruction of the 'second part' of the B-Deduction in *Kant's Transcendental Idealism*, pp. 158–72.
12. Nevertheless, it could be pointed out that in the first edition, Kant does not refer so much to a 'synthetic unity of apperception' as to an 'original unity of apperception', which is augmented in experience by the imaginative apparatus for synthesis. The advantage of Deleuze's interpretation would be that it clears up the ambiguity about the role of the imagination in the two editions of the deduction. By giving apprehension and reproduction *all* the powers of synthesis he would also be potentially shedding light (paradoxically, as obviously the two versions of the Deduction weren't meant to appear together) on the recourse to the transcendental synthesis of the imagination in the B-Deduction as the source of the necessary synthesis of space and time themselves. However, such a move remains undeveloped by Deleuze.
13. Hegel, *The Difference between Fichte's and Schelling's System of Philosophy*, p. 163.
14. H. S. Harris, 'Introduction to the *Difference* Essay', in Hegel, *The Difference between Fichte's and Schelling's System of Philosophy*, 4.
15. Fichte, 'From a Private Letter', in Fichte, *Introductions to the Wissenschaftslehre and Other Writings*, ed. D. Breazeale (Indianapolis, IN: Hackett, 1994), p. 160.
16. Hegel, *The Difference Between Fichte's and Schelling's System of Philosophy*, p. 163.
17. *Ibid.*, 186.
18. Thus we should note that the opposite appears to be at stake to what Ralf Meerbote claims in his review of *Kant's Critical Philosophy*: in Deleuze's reading, it appears to be apperception that ultimately depends on a transcendental account of teleology rather than teleology being grounded in a widened account of apperception. Deleuze announces the peculiar slant of his interpretation when he says that 'The fundamental idea of what Kant calls his "Copernican Revolution" is the following: substituting the principle of a *necessary* submission of object to subject for the idea of a harmony between subject and object (*final* accord)' (KCP 14). The Copernican Revolution is interpreted as the transformation of the Leibnizian (and early Kantian) problem of harmony. Deleuze's presentation of the issue may be seen as giving an unusual primacy to Leibniz, considering the Copernican turn is often seen to be directed against rationalist accounts of what is by right available to the intellect, as much as empiricist theories of derivation of objective knowledge from sense impressions. But we have already

seen how the problem of the synthetic *a priori* should be seen to 'name' a problem that haunts both rationalists and empiricists alike, and that perhaps the most helpful way to read Kant's early writings and their culmination in the 1772 letter to Herz is in terms of a transformation of Leibnizianism.

19. Meillassoux, *After Finitude*, p. 18. But Meillassoux's conception of the proof-structure of Kantian objectivity is also flawed, insofar as it depends on Kant's idea of 'judgements of experience' in the *Prolegomena*, where judgements are granted objectivity if they appeal to intersubjectively shared norms. But why not refer to the more complex and interesting 'progressive' account of the structure of the object in the *Critique of Pure Reason*, where a different kind of proof of objectivity is laid out (one not dependent on intersubjectivity), where objectivity is analysed into the *a priori* synthesis of logical and spatio-temporal conditions? Insofar as we know the reasons for our objective claims, we make appeal to a set of norms that structure what we mean by an 'object'. For Kant, an object *is* that unity of consciousness: an objective claim is an appeal to a set of concepts (such as 'cause', 'force' etc) which are applied to the patterns of sensation, and then integrated with other objective claims in syllogisable sequences. 'Knowledge' or empirical representation is precisely such a network of justifiable claims or judgements.
20. *Ibid.*, p. 26.
21. Allison, *Kant's Transcendental Idealism*, p. 32.
22. In accordance with the move in the *Dissertation* mentioned above concerning the dependence of existential claims on intuition.
23. Kant's ambivalence towards his own account of intuition in the Transcendental Aesthetic is indicated by his vacillation over the notion of 'formal intuition' (CPR B160-1n.). Some light can be shed on this term by referring to an earlier use of it in the Amphiboly. There, Kant states that 'multiplicity and numerical difference are already given by space itself as the condition of outer appearances' (A264/B320), and that the possibility of appearances thus 'presupposes a formal intuition (of space and time) as given, (A268/B324). Formal intuition is here used in precisely the opposite sense to the famous footnote at B160, where Kant says that a formal intuition is a conceptualised representation of space and time (unified by the understanding), which must be opposed to the mere 'forms of intuition', that is, space and time considered as *a priori* 'structures' for intuition. It would seem that Kant's later move has to be the correct one, for the reason that our notions of space and time must always already be subject to conceptualisation. (Robert Pippin has taken the note at B160 as a move towards the Hegelian problematic; cf. *Hegel's Idealism*, p. 130). But Kant's earlier argument that 'multiplicity . . . is already given by space itself' should be taken

- seriously, for to lose this notion and give way to the other viewpoint leads ultimately to the Hegelian denial that intuition has any internal difference of its own, separate from the rights of the concept.
24. 'By starting from a neutralised base, the set, which indicates any multiplicity whatever, Badiou draws up a line that is single, although it may be very complex, on which functions and concepts will be spaced out, the latter above the former; philosophy that seems to float in an empty transcendence, as the unconditioned concept that finds the totality of its generic conditions in the functions (science, poetry, politics, and love). Is this not the return, in the guise of the multiple, to an old conception of the higher philosophy? It seems to us that the theory of multiplicities does not support the hypothesis of any multiplicity whatever (even mathematics has had enough of set-theoreticism. There must be at least two multiplicities, two types, from the outset. This is not because dualism is better than unity but because the multiplicity is precisely what happens between the two. Hence the two types will certainly not be one above the other but rather one beside the other, against the other, face to face, or back to back. Functions and concepts, actual states of affairs and virtual events, are two types of multiplicities that are not distributed on an errant line but related to two vectors that intersect, one according to which events absorb (or rather, adsorb) states of affairs'; *What Is Philosophy*, p. 152.
 25. Bergson, *Time and Free Will*, p. 220–40.
 26. Bergson, *Creative Evolution*, p. 206.
 27. Bergson, *Time and Free Will*, p. 227.
 28. Bergson, *Matter and Memory*, p. 202.
 29. Hegel, *Faith and Knowledge*, p. 74.
 30. It is useful to return here to the early dispute about the reality of time between Kant and two defenders of rationalism. Kant was criticised by Lambert and Mendelssohn for denying the reality of *change*, when ironically this was what he had spent the previous 15 years attempting to grant an ontological reality that exceeded the logical determinations of the predominant Leibnizianism. Kant, they said, had inconsistently affirmed the reality of change while denying the reality of time. Lambert argued that 'all changes are bound to time and are inconceivable without time. *If changes are real, then time is real*, whatever it may be' (C 116, Ak. 10:107). Time is an ontological condition for change: 'perceptions of temporal order need temporally ordered perceptions' (D. H. Mellor, *Real Time*, Cambridge: Cambridge University Press, 1981, p. 8; quoted in J. van Cleve, *Problems from Kant*, Cambridge: Cambridge University Press, 1999, p. 56). Furthermore, Lambert argued that '[t]ime is a more determinate concept than *duration* . . . Whatever is in time has some duration. But the reverse does not hold, in so far as one demands a beginning and an end for 'being in time'.

Eternity is not in time, since its duration is absolute' (C 116, Ak. 10:106–7). Kant did respond to Lambert (and Mendelssohn) on the issue of the ideality of time: 'Certainly time is something real, namely, the real form of inner intuition. It has therefore subjective reality in respect of inner experience; that is, I really have the representation of time and of my determinations in it' (CPR A37/B54). He further says in the footnote that we are conscious of our representations following one another, but only *as* in a time sequence according to the form of inner sense. As J. van Cleve remarks, 'the succession of experiences is by no means *sufficient* for the experience of succession, since each experience might be forgotten before the next one begins' (*Problems from Kant*, p. 57). The perception of time and change are thus merely properties of the form of inner sense. However, if Kant were to conclude that the perception of time itself was ideal, then he would be open to an infinite regress. This is where the argument for ideality takes hold, for Kant argues that the perception of time is *itself* 'real' in the ontological sense, but as van Cleve says, involves a 'virtual' *appearance* (ibid., p. 59; van Cleve borrows the language of 'virtuality' from Quine). To insist upon this is to insist that things in themselves do not change in the sense that we *know*. The Deleuzian solution to this would involve an appeal to the distinction between intensive and extensive time.

31. In *Creative Evolution* Bergson backs up his extension of duration to the whole of matter by appealing to Faraday's theory that matter itself must be decomposable into forces, as 'there is no material point that does not act on every other material point'; so that 'all atoms interpenetrate' and 'each of them fills the world' (p. 203). It is not accurate to postulate discrete atomic entities, as the *influence* of any material segment cut out of the world always extends beyond its own clear boundaries. 'Matter thus resolves itself into numberless vibrations, all linked together in uninterrupted continuity, all bound up with each other, and travelling in every direction like shivers through an immense body' (*Matter and Memory*, p. 208).
32. Bergson, *Matter and Memory*, p. 203.
33. Bergson, Pierre Janet and Deleuze use the term *détendu* (from *détendre*) for the opposite of contraction, and this term is variously translated in English as 'relaxed', 'expanded' or 'slackened'. These translations do not get across the sense of 'tension', and the fact that the word is intended as an opposite to intensive contraction. Thus it is tempting to coin the neologism 'detensity' and 'detensive' to get across this opposition.
34. Bergson, *Matter and Memory*, p. 207.
35. Bergson, 'Introduction to Metaphysics', in *The Creative Mind*, p. 184; translation. modified.
36. '[T]he evolution we are speaking of is never achieved by means of

association, but by *dissociation*; it never tends towards convergence, but toward *divergence* of efforts. The harmony between terms that are mutually complementary in certain points is not, in our opinion, produced, in course of progress, by a reciprocal adaptation; on the contrary it is complete only at the start. It arises from an original identity, from the fact that the evolutionary process, splaying out like a sheaf, sunders, in proportion to their simultaneous growth, terms which at first completed each other so well that they coalesced' (*Creative Evolution*, p. 117).

37. Meillassoux's *After Finitude* also contains an inaccurate account of the dependence of Kantian knowledge claims on the 'life' of the subject. Kantian epistemology, in its essential structure, is immune to empirical claims about the physiology and biology of cognition; instead, it concerns the criteria of possible knowledge and the necessary structures of cognition in general. It is a misunderstanding of transcendental philosophy to suggest that Kant's claims rest on peculiarities proper to living organisms: all that is required are sensible data, ideal norms, and temporal synthesis. Moreover, even if this were the case, the claim that the biological conditions of thought can somehow preclude the possibility of rationally determining the physical events that preceded the cosmic origin of life can be rejected by Kantians and non-Kantians alike. There is nothing to stop any organism that becomes able to think according to rational criteria from developing the capacity to think about its own origins, and from attempting to systematically determine the laws of motion in pre-biological matter. For Kant, knowledge is the determination of events according to universal law, and energetics and physics are founded on such laws and their application. It may be countered that insofar as current intuitions are related in a chain with previous events, these latter events must be of the same kind, that is, they must have some 'intuitional' component. But even then Kant does not have to assume some 'ancestral witness' at the origin of the universe. The distinction between intensive and extensive time can be deployed to avoid such a result.
38. Bergson, *Creative Evolution*, p. 98.
39. Freud, 'Beyond the Pleasure Principle', SE 18, p. 38.
40. Bergson, *Creative Evolution*, p. 248.
41. Bergson, *Creative Evolution*, p. 115.
42. *Ibid.*, p. 116.
43. Even if the human species is, sooner or later, wiped out, variations of these same processes will most probably be taking place, have taken place, or will take place, across the rest of the universe. For all we know, Earth may be one of the *earliest* civilised and technologised planets, with many more to come across the ensuing aeons of the universe. In the future, nearby life-bearing planets could have us as their cultural

ancestors. Currently we may be said to exist in a limbo, technologically advanced yet without any knowledge whatsoever of extra-terrestrial life. 'Will we be the first? The first locally, in our spiral arm of the galaxy?' – according to Jack Cohen and Iain Stewart in their *Evolving the Alien* (2002), 'in less than 200 years, we will know'; Jack Cohen and Iain Stewart, *Evolving the Alien: The Science of Extraterrestrial Life* (London: Ebury, 2002), p. 345.

44. In an English summary of his ideas, *The Geometry of Art and Life* (1946), Ghyka gives three definitions of rhythm, one from his fellow Romanian aesthetician Pius Servien, another from Warrain, then adding his own modification of their definitions. Alongside Warrain and Ghyka, Servien (1903–53) had also been developing a mathematical approach to poetry, one which emphasised the 'intensive' features of poetic rhythm (he later also wrote a treatise on chance and probability that is said to have influenced the physicist Erwin Schrödinger). In his 1947 *Science et poésie* (cited at the beginning of *Difference and Repetition*), Servien drew a distinction between two uses of language: the scientific and 'lyrical' use of language in poetry and song. Whereas the user of scientific language is always an observer, the lyrical user of language selects patterns of sounds, unconsciously calculating and varying duration, intensity, pitch and timbre (Pius Servien, *Science et poésie* (Paris: Flammarion, 1947, p. 79). His definition of rhythm was that it was 'perceived periodicity. It acts to the extent to which such a periodicity alters in us the habitual flow of time', cited in Matila Ghyka, *The Geometry of Art and Life* (New York: Dover, 1946), p. 6. Servien's work on the rhythmical properties of poetic language emerges out of the context of philosophical and esoteric researches into rhythm undertaken in Paris earlier in the century. Warrain's definition of rhythm, according to Ghyka, is that 'rhythm is a succession of phenomena which are produced at intervals, either constant or variable, but regulated by a law', cited in Ghyka, *Geometry of Art and Life*, p. 6.
45. Cf. also *Études sur le rythme* (1938), and the 1946 English-language selection, *The Geometry of Art and Life*. In his passage on Ghyka, Deleuze takes this same 'dynamic symmetry which is pentagonal and appears in a spiral line or in a geometrically progressing pulsation – in short, in a living and mortal 'evolution'' as a clue to the formation of the 'evolutionary cycles or spirals' found in nature, in which, as we saw, 'creatures weave their repetition and receive at the same time the gift of living and dying' (DR 21/33).
46. *Le Nombre d'Or: Rites et rythmes pythagoriciens dans le développement de la civilisation occidentale*, Tome 1: Les rythmes; tome 2: Les rites. Paris: Gallimard, 1959 (reprint, 2000), vol. II, pp. 127–51.
47. *Ibid.*, p. 128.

48. Ibid., p. 132.
49. Ghyka's suggestions about the role of *Phi* should be related to Deleuze's remarks in *Difference and Repetition* about geometry and mathematics in Plato's *Timaeus* (DR 233/300). If Plato's recourse to the theme of the 'divided line' is related to the numerical system outlined in *Timaeus*, pp. 35–7 (as Deleuze suggests), it would seem that one ends up exposing the Pythagorean core of Platonic mathematics: *phi*, or the 'Golden Number' (Φ), is the proportion that allows for the construction of indefinitely dyadic systems. In this respect, the insistence of Lacanianism on the importance of the distinction between an 'inferior', imaginary, *phi* ($\sim\Phi$) and the greater *phi* (Φ) 'that cannot be negativised, the signifier of *jouissance*' (Lacan, 'Subversion of the Subject and the Dialectic of Desire, *Ecrits*, p. 823 (French pagination) could be important for assessing the respective powers of the Deleuzian and Lacanian approaches to number and form.
50. With our transcendental perspective in mind, we are able to distinguish these 'vitalist' tendencies from the seventeenth-century scientific doctrine of vitalism, which involves an appeal to 'occult' qualities to explain mechanical processes. If there is a sense in which transcendental vitalism is 'occultist', it is in a diametrically opposed sense to seventeenth-century vitalism: it is rather because there are *no* non-transparent qualities – since they can all be broken up into vibrations – that the 'esoteric', 'occultist' vanguard of vitalism feel justified in reconceiving the universe as a set of planes of vibration that can be traversed by a 'homo tantum'.
51. If we take Ghyka's ideas about space, time and intensity seriously, alongside the ideas of thinkers such as Wronski and Warrain (discussed later in this chapter), then Deleuzian transcendental empiricism could be pointing towards some as yet unelaborated technique of non-Euclidean yoga or transcendental meditation.
52. Wilhelm Fliess's studies of periodicity in *Vom Leben und Tod* (1909) bear numerous correspondences with Malfatti's account of 'rhythm' and 'type' in the development of species and individuals in ch.4 of *Mathesis, or the Anarchy and Hierarchy of Knowledge*.
53. In *Rhythms of Life* (2004), Russell G. Foster and Leon Kreitzman develop a theory of biological rhythms. They suggest that all biological clocks 'must have an oscillator that produces a rhythmic beat'. Physiological rhythms have 'internal beats', but must also be in a predictable correlation with the daily cycle of the earth's rotation (5). 'Light is the principal agent that entrains the internal clock mechanism to the external cycle of the sun and the stars. We are used to rods and cones as the light sensors in the eye, and so are most biologists' (6), but Foster and Kreitzman also identify 'a third mysterious photoreceptor with its own dedicated neural pathway', that acts as the 'mammalian master

- clock' that relates internal rhythms to the world outside. According to them, it is located in the suprachiasmatic nuclei (SCN), a cluster of 20,000 cells in the anterior part of the hypothalamus. Speculating on the possibilities of altering the rhythms of the suprachiasmatic nuclei, Foster and Kreitzman argue for a future 'chronotherapy', capable of dealing with the problems of 'uchronia' and 'dyschronia' that characterise contemporary '24-hour' societies. They also observe the importance of the experience of rhythm for sexual difference. The experience of women is regulated by various cycles that are not experienced by males, related to puberty, monthly periods, gestation periods, child-bearing, menopause, etc., thus making biological rhythm more central for female than male experience.
54. Capable of rendering abstract forces perceptible and 'invoking the people as a constituted force' (ATP, 346).
 55. Deleuze remarked in an interview that 'music, and the relations between music and the voice play a greater part than linguistics in *A Thousand Plateaus*' (N 29).
 56. Stockhausen, Interview with *Le Monde*, 21 July 1977.
 57. A collection of Stockhausen's esoteric writings on music has been translated by T. Nevill as *Towards a Cosmic Music* (Longmead: Element, 1989). It contains some of Stockhausen's ideas about vibration, rhythm, archetypes, 'synthesis' and light, and points to some of the material he was reading after 1968, for instance Raymond Ruyer's *Genesis of Living Forms* (*Towards a Cosmic Music*, p. 10) and (on vibration) *Sri Aurobindo or the Adventure of Consciousness* by 'Satprem' (Bernard Enginger), an extract of which Stockhausen distributed for the premiere of *Mantra* in October 1970 (pp. 137–8); the following passage of the latter is partially cited: 'There exists in India a secret knowledge based on the study of sounds and the differences of vibratory modality according to the plane of consciousness. If the sound ÔM is pronounced, for example, one can clearly feel that it envelops the head centres, while the sound RAM touches the navel centre; and as each of our centres of consciousness is in direct communication with a plane, one can thus, by the repetition (*japa*) of certain sounds put oneself in communication with corresponding plane of consciousness' (Satprem, *Sri Aurobindo or the Adventure of Consciousness*, tr. Tehmi, New York: India Library Society, 1964, p. 197). For an account of these 'centres', see *ibid.*, pp. 55–61.
 58. Also taken up in 1970s France by Christian Vander's movement of 'Zeuhl', or 'celestial', music.
 59. *Treatise*, I.9, p. 165.
 60. ES, p. 94. Again, it should be pointed out that for Deleuze, habit is a 'principle of human nature', and is not therefore derived from sense impressions. Deleuze's Hume is not naturalistic, but proto-Kantian.

61. 'It is clear that [in the A-Deduction] Kant traces the so-called transcendental structures from the empirical acts of a psychological consciousness: the transcendental synthesis of apprehension is directly induced from an empirical apprehension, and so on. In order to hide this all too obvious procedure, Kant suppressed this text in the second edition. Although it is better hidden, the tracing method, with all its 'psychologism', nevertheless subsists' (DR 135/176–7).
62. In Allison's interpretation of the 'second part' of the B-Deduction (*Kant's Transcendental Idealism*, pp. 158–72), he interprets the mediating role of the transcendental synthesis of the imagination in terms of its capacity *both* to reproduce *and* project the structure of the *whole* of space and time despite their *absence* from what is given in the moment of empirical intuition. Thus the whole of time, past and future, is projected (beyond apprehension and reproduction). Kant says that 'The figurative synthesis . . . must be called, as distinct from the merely intellectual combination, the **transcendental synthesis of the imagination**. *Imagination* is the faculty for representing an object even **without its presence** in intuition' (B151). In *Kant's Critical Philosophy*, Deleuze restricts the role of synthesis to apprehension (in its narrow guise in the A-Deduction) and reproduction, thus sticking faithfully to the important discussion in A99 of which after all Kant says that 'this is a general remark on which one must ground everything that follows'. Deleuze's only (and important!) diversion, is the apparent exclusion of recognition from the role of synthesis. Now in his reading in *Difference and Repetition*, Deleuze refers his first two syntheses to habit and memory, not to the imagination. Deleuze thus generates the distinct senses of temporality harboured in each synthesis; so for instance habit will contain a structure of anticipation, while the 'whole' that is found in memory will extend only into the past. Deleuze thus does not posit a whole of time outside the syntheses in the way that Allison does, and in a sense stays faithful to the Kantian letter by remaining with what is inherent in the elementary syntheses. (Allison acknowledges he is embroidering on the text here. The reference, for instance, to 'reproductive imagination' at A156/B195 goes against his interpretation.)
63. Cf. my *Deleuze and the Unconscious*, ch. 1.
64. Aristotle, *Nicomachean Ethics*, tr. T. Irwin (Indianapolis, IN: Hackett, 1985), p. 7.
65. Heidegger, *Being and Time*, tr. J. Macquarrie and E. Robinson (Oxford: Blackwell, 1962), p. 236.
66. Leibniz, 'On the Ultimate Origination of Things', *Philosophical Essays*, p. 149.
67. Heidegger, 'What Is Metaphysics', p. 91.
68. Heidegger, 'What Is Metaphysics', in *Pathmarks*, tr. W. McNeill (Cambridge: Cambridge University Press, 1998), p. 86.

Deleuze and the Vertigo of Immanence

69. Ibid., p. 91.
70. Heidegger, *Being and Time*, #7, p. 38 (German pagination).
71. Heidegger, 'On the Essence of Ground', pp. 109–10.
72. Ibid., p. 105.
73. Heidegger, *Being and Time*, p. 251.
74. Heidegger, 'What Is Metaphysics?', p. 87.
75. Ibid., p. 108.
76. Heidegger, 'On the Essence of Ground', p. 109.
77. Ibid.
78. Ibid., p. 126.
79. Ibid., p. 132.
80. Ibid., p. 128.
81. Heidegger, *Nietzsche*, vol. III: *The Will to Power as Knowledge and as Metaphysics*, ch. 29: 'Being as the Void and as Abundance', pp. 192, 196.
82. 'Truly, my dear Fichte, it would not annoy me if you or anyone else wished to say that what I set against Idealism – which I deplore as *Nihilism* – is *Chimerism*', reprinted in Jacobi, *Werke*, III, p. 44, but originally published in 1799.
83. Heidegger, *Nietzsche*, volume IV: *Nihilism*, p. 4.
84. Heidegger, 'Nihilism', in *Nietzsche*, vol. III: *The Will to Power as Knowledge and as Metaphysics*, p. 201.
85. Heidegger, *Nietzsche*, volume IV: *Nihilism*, p. 4.
86. Ibid., pp. 59–68.
87. Ibid., pp. 196.
88. Ibid., pp. 188–93.
89. One current of French thought sought to radically formalise ontology through recourse to the concepts of zero and infinity. In his seminal essays from 1967 and 1968, 'Infinitesimal Subversion' and 'Mark and Lack: On Zero,' Badiou attempted to supersede the 'tragic' view of Man as a 'sign of nothing' by ontologising Cantor's conceptions of infinity. However, in the absence of the presupposition of Heidegger's genesis of the 'ontological difference' between Being and being from the 'fundamental experience of the nothing', Badiou's notion of Being loses its modal character and, in his set-theoretical 'science of being qua being' in *Being and Event*, reverts to the classical substance ontology of the rationalists. For a deconstructionist reading of Heidegger's thesis on nihilism, see the second section of J. Hillis Miller's essay, 'The Critic as Host', published in the 1979 volume *Deconstruction and Criticism*: 'nihilism is the latent ghost encrypted within any expression of a logocentric system' (p. 186; cf. pp. 185–9). Finally, in his *The Thirst for Annihilation: Georges Bataille and Virulent Nihilism* (1992) and in his articles on Deleuze and Guattari, Nick Land took up the thought of a 'rabid' nihilism, and in his *Nihil Unbound* (2007), Ray Brassier continues this line of thought. Unlike both Deleuze and Derrida, whose goal is

to work through nihilism to get to its other side, Land and Brassier take the position that there is nothing beyond nihilism, and that nihilism is the 'truth' of Being.

90. Deleuze published a 1959 draft of material from *Nietzsche and Philosophy* and his 1961 piece 'From Sacher Masoch to Masochism' in *Arguments*. In the winter issue of 1959, the former was published under the heading 'Nietzsche and the Crisis of the Modern World' alongside a translation of Heidegger's 1943 piece 'The Word of Nietzsche: 'God Is Dead'', and a piece by Henri Lefebvre on 'Justice and Truth' in Nietzsche. The rest of the volume contains 11 articles collected under the theme *Le problème mondial*. For an informative account of Axelos, Morin and the *Arguments* journal, see Stuart Elden, 'Kostas Axelos and the World of the Arguments Circle', in J. Bourg, ed., *After the Deluge: New Perspectives on Postwar French Intellectual and Cultural History*, 2004, and 'Introducing Kostas Axelos and "the world"', in *Environment and Planning D: Society and Space*, 2006, vol. 24, which accompanies a translation of an excerpt from Axelos's *Systématique ouverte* (1984) on the theme of the 'world'.
91. Cf. Axelos, 'Vers la pensée planétaire', *Planète*, vol. 17, 1964, p. 10.
92. Axelos, *Alienation, Praxis, and Technē*, p. 9.
93. *Ibid.*, p. 10.
94. *Ibid.*, p. 7.
95. Heidegger, 'The Question Concerning Technology', *The Question Concerning Technology and Other Essays*, tr. W. Lovitt (New York: Harper, 1977), pp. 20–35.
96. Axelos, *Vers la pensée planétaire* (Paris: Minuit, 1964), p. 46; cited in DI 75, p. 156. See Elden's discussion of échafaudage in 'Axelos and the World of the Arguments Circle', p. 135; the phrase comes from Axelos, *Contribution à la logique* (Paris: Minuit, 1977), p. 80.
97. Kostas Axelos, *Marx: penseur de la technique*, tr. R. Bruzina as *Alienation, Praxis, and Technē in the Thought of Karl Marx* (Austin: University of Texas Press, 1976), pp. 3–4.
98. Axelos, *Alienation, Praxis and Technē*, p. 8.
99. Axelos's book is divided into chapters covering four different classes of alienation. The first class, 'economic and social alienation' concerns the forced exchange of labour power under capitalism, and the 'completion' of economic alienation in the 'age of the machine', where 'man, having himself produced the machine, now finds himself to be a mere cog in the immense machine and machinery of capitalism'. Rather than taking 'technics' to be intrinsically alienating, Axelos argues that 'technicist civilization is an impediment to the full and harmonious development of productive forces, stifling at once industrial workers and the true creative, social possibilities of industry itself' (p. 82). The economic alienation of capitalism must be overcome, as he suggests, by means of

a 'conquest of the world by and for man in the unlimited deployment of technical forces'. The second kind of alienation is 'political alienation', and occurs in the relations between civil society and the state. The third is 'human' (or 'anthropological') alienation (which among other things concerns alienation in family and love relationships and the loss of possibilities for freely creative association under industrial capitalism). Axelos takes this kind of alienation to be the fundamental one, as it concerns the alienation of 'the whole of Being' and of 'man's own being' (p. 132). Finally there is 'ideological alienation' which is present in the false consciousness of certain aspects of religion and culture. Each of these kinds of alienation, Axelos says, has to be overcome in its own way, alongside the others in a four-pronged attack: this is the goal of communist revolution, which aims for complete de-alienation. 'Reconciliation will mean *conquest of the world*, the world being what reveals itself and makes itself through human activity' (p. 215). By calling for the abolition of private property, communism, as Marx said in the 1844 *Manuscripts* is 'the riddle element of history solved' (p. 239). One problem with Axelos' definition of communism, however, is its reliance on the concept of 'natural needs', a concept that the era of 'planetary technology' would appear to put in question.

100. Axelos, 'The World: Being Becoming Totality' [extract from *Systématique ouverte*], p. 643.
101. 'Since the world does not exist independently of each monad which expresses it, the whole problem of the consistency of the world relates back to the relation of the monads between each other. It is an interior harmony of monads which will ground the external consistency of the world. The body, Leibniz says, is the plurality of the world. One must construct a spiritual atomism; monads are spiritual automata. This is an attempt to surpass the alternative between automatism and freedomIf the world appears to each individual as exterior to him (just as Caesar hesitates before the Rubicon), that is because each monad that I am is in relation with the others, and that they correspond in their own time. At this level there is no longer any choice. Logical coherence has become delirious. Space and time express the order of possible coexistences and successions. The world now appears as a well-founded phenomenon' (WG 25).
102. In *Difference and Repetition*, Deleuze tends to emphasise his criticism of Leibniz's account of compossibility: 'It seems to us that compossibility consists uniquely in the following: the condition of a maximum of continuity for a maximum of difference – in other words, a condition of convergence of established series around the singularities of the continuum. Conversely, the impossibility of worlds is decided in the vicinity of those singularities which give rise to divergent series between themselves. In short, representation may well become

- infinite; *it nevertheless does not acquire the power to affirm either divergence or decentering*' (DR 263/339). But despite this criticism, it is clear that Leibniz has furnished the conceptual means for Deleuze's account.
103. Deleuze remarks suggestively, 'true freedom lies in the power to decide, to constitute problems themselves. And this "semi-divine" power entails the disappearance of false problems as much as the creative upsurge of true ones' (B 15).
 104. Axelos, 'Mondialisation without the World', p. 28.
 105. The game 'can be experienced as a pinnacle of human sovereignty. Man enjoys here an almost limitless creativity, he is productive and uninhibited because he is not creating within the sphere of reality. The player experiences himself as the lord of the products of his imagination – because it is virtually unlimited, play is an eminent manifestation of human freedom.' Fink, 'The Oasis of Happiness: Toward an Ontology of Play', pp. 24–5.
 106. Badiou, *Deleuze: The Clamour of Being*, p. 10.
 107. Badiou, 'Deleuze's Vitalist Ontology', in *Briefings on Existence: A Short Treatise on Transitory Ontology*, tr. N. Madarasz (Albany, NY: SUNY, 2006), p. 64.
 108. Perhaps it is something implicit in Badiou's own insistence that Being is an actual multiplicity and thus cannot contain virtuality, and that the connection of ontological multiplicity with 'events' must therefore proceed through a pure aleatory occurrence, that leads to the extravagant proclamation found in the chapter on 'Deleuze's Vitalist Ontology' in *A Short Treatise on Transitory Ontology* translated as *Briefings on Existence*: 'To achieve this, I had to sacrifice the Whole, sacrifice life and sacrifice the great cosmic animal, whose surface was enchanted by Deleuze. Thought's general topology is no longer 'carnal or vital', as he used to declare. It is caught in the crossed grid of strict mathematics, as Lautréamont used to say, and the stellar poem, as Mallarmé would have said' (*Briefings on Existence: A Short Treatise on Transitory Ontology*, p. 71). But what that a wise move? Badiou's admission that he has sacrificed the great cosmic animal is in apparent contradiction with his 'imperative' that, 'so as to be serenely established in the irreversible element of God's death', we 'have done with the motif of finitude' [*d'en finir avec le motif de la finitude*] (ibid., p. 29). The glaring contradiction between the 'serenity' of infinity and the 'sacrifice of the great cosmic animal' suggests an erasure; and one already not without consequences, particularly in his contentions (affirmed in turn by Meillassoux) that there is no metaphysical or transcendental difference between life and inorganic matter.
 109. Fichte, 'Second Introduction to the Science of Knowledge', p. 40; cited in TRM 386.

110. Fichte, *The Way to the Blessed Life*, in *The Popular Works of Johann Gottlieb Fichte*, tr. W. Smith (London: Chapman, 1848/49), p. 299. This is how he starts: 'Life itself is Blessedness, I said. It cannot be otherwise, for Life is Love, and the whole form and power of Life consist in Love and spring from Love. In this I have given utterance to one of the most profound axioms of knowledge; which nevertheless, in my opinion, may at once be made clear and evident to everyone, by means of really earnest and sustained attention. Love *divides* that which in itself is dead as it were into a two-fold being, holding it up before its own contemplation; – creating thereby an Ego or Self, which beholds and is cognizant of itself, and in this personality lies the root of all Life. Love again *reunites* and intimately binds together this divided personality, which without Love would regard itself coldly and without interest. This latter unity, with a duality which is not thereby destroyed but eternally remains subsistent, is Life itself; as everyone who strictly considers these ideas and combines them together must at once distinctly perceive' (ibid., pp. 297–98). It is fascinating to see what Fichte refers to as self-evident, as if there were any evidence for his proposition that love is the 'form and power' of life. The condition of life is love, he argues, but the condition of love is the doubling of what is dead: in a *virtual* object?
111. Fichte, *The Way to the Blessed Life*, p. 299.
112. Schelling, *The Ages of the World*, 1815 Draft, tr. J. M. Wirth (Albany, NY: SUNY, 2000), p. xxxv; SW 8, p. 199.
113. Warrain, *La synthèse concrète: Étude métaphysique de la Vie* (Paris: Chacornac, 1910 [original edition, 1906]), p. 33.
114. Schelling, 'Stuttgart Seminars', SW 7, p. 429.
115. Edward Allen Beach, *The Potencies of God(s)*, p. 135.
116. Robert F. Brown, *The Later Philosophy of Schelling*, London: Associated University Presses, 1977, p. 168.
117. Kierkegaard wrote to Emil Boesen on 27 February 1842, after attending Schelling's Berlin lectures, that 'the whole of the doctrine of powers betrays the greatest impotence' (cited in White, *Schelling: An Introduction to the System of Freedom*, p. 188).
118. Philippe d'Arcy, *Wronski: Philosophie de la création. Présentation, choix de textes* (Paris: Seghers, 1970).
119. Wronski, *L'oeuvre Philosophique*, ed. F. Warrain, vol. 1, p. 60.
120. 'In admitting that we invent the laws of the Universe and that the order we take as object only exists in our mind, we are nevertheless forced to see objects as part of an order which we are not free to determine absolutely. The latitude of conceivability is constrained by rigorous necessities. Our reason feels itself dominated by rational laws which it has not created, and if these laws do not derive from the representation of the Universe, they at least reveal a principle of sovereign

- Reason, from which the whole intellectual world derives, and from which it itself proceeds' (Warrain, *La synthèse concrète*, p. 146).
121. Józef-Maria Hoëne Wronski, *Apodictique Messianique* (Paris: Depot des ouvrages de l'auteur, 1876), p. 4.
 122. D'Arcy, *Wronski: Philosophie de la création*, p. 5.
 123. Ibid.
 124. 'The influence of Being within Knowledge introduces a sort of inertia into the spontaneity of Knowledge and gives to Knowledge the fixity of Being. Knowledge finds itself as conditioned as Being, and is submitted to fixed and determinate laws. [Conversely] the influence of Knowledge in Being introduces spontaneity into the inertia of Being and grants to Being the variability that belongs to Knowledge. Being now finds itself susceptible to modifications and determinations', Wronski *Apodictique Messianique*, p. 9; cited in Warrain, *La synthèse concrète*, p. 174. There is no space here for an account of how Wronski develops his four final components of his septenary: Universal Being (UE), Universal Knowledge (US), Transitive Being (TE) and Transitive Knowledge (TS). But Wronski appears to take the doubling of Being in Knowledge and of Knowledge in Being to give him access to two inversely doubled series composed of properly 'intensive' relations. Warrain goes on to develop Wronski's theory of intensity at length throughout his work: 'intensity', he claims, must be grasped as 'the primordial state of quantity by virtue of which matter penetrates into the intelligible' (Warrain, *L'Armature Métaphysique de Hoëne Wronski*, Paris: Alcan, 1925, p. 279). In *L'Espace*, Warrain writes that 'the comparison of that which is qualified with that which remains unqualified consists in establishing the relative predominance of Quality or Quantity, of activity or of resistance, and, in its first indistinct and primitive result, is what constitutes Intensity. Intensity, magnitude and number are the three modes of Quantity. And we see that Quantity results from the first contact of spiritual activity with material passivity, and that it rests on the divisional multiplication of the One-All' (p. 6).
 125. Wronski, *Apodictique Messianique*, p. 1.
 126. See Peter Winiwarter, 'Autognosis: The Theory of Hierarchical Self-Image Building Systems', in *Proceedings of the International Conference on Mental Images, Values and Reality*, Philadelphia: University of Pennsylvania, 1986, vol. 1, pp. 21–31.
 127. For more on Warrain's interpretation of Wronski, see my 'The Mathematics of Life': Deleuze, Wronski, Warrain and the Esoteric History of Differential Philosophy, in Graham Jones and Jonathan Roffe, eds., *Deleuze's Philosophical Lineage* (Edinburgh: Edinburgh University Press, 2009).
 128. Warrain, *La synthèse concrète*, p. 131; italic added.

129. Ibid., p. 156.
130. Ibid., p. 157.
131. Ibid., p. 126.
132. In a striking footnote to *Spinoza and the Problem of Expression*, Deleuze says that 'Schelling is a Spinozist when he develops a theory of the absolute, representing God by the symbol 'A³', which comprises the Real and the Ideal as its powers' (EPS 118). The question is whether these two passages reconcile Deleuze's Schellingian (and Wronskian) tendencies with Spinozism, or vice versa.
133. Machiavelli, *Discourses*, tr. L. J. Walker, ed. B. Crick (London: Pelican, 1970), Book 3.1, pp. 385–90, on the renovation of republics by returning them to their starting-points.
134. With regard to the first, see Deleuze and Guattari's use of Marx's statement that 'capitalist production constantly strives to overcome these immanent barriers, but it overcomes them only by means that set up the barriers afresh and on a more powerful scale. The *true barrier* to capitalist production is *capital itself*', *Capital*, vol. III, p. 358; cited in AO 230–1; WP 97); on the second, cf. AO 240–62 on 'Capitalist Representation', and the third, cf. the whole chapter on 'Geophilosophy' in WP 85–113; Deleuze and Guattari's remarks on the relation between immanence and capitalism also bear the influence of Antonio Negri's account of the birth of Spinozism in the socio-political context of Dutch seventeenth-century capitalism; Negri, *The Savage Anomaly: The Power of Spinoza's Metaphysics and Politics*, tr. M. Hardt (Minneapolis: University of Minnesota, 1991), pp. 3–21.

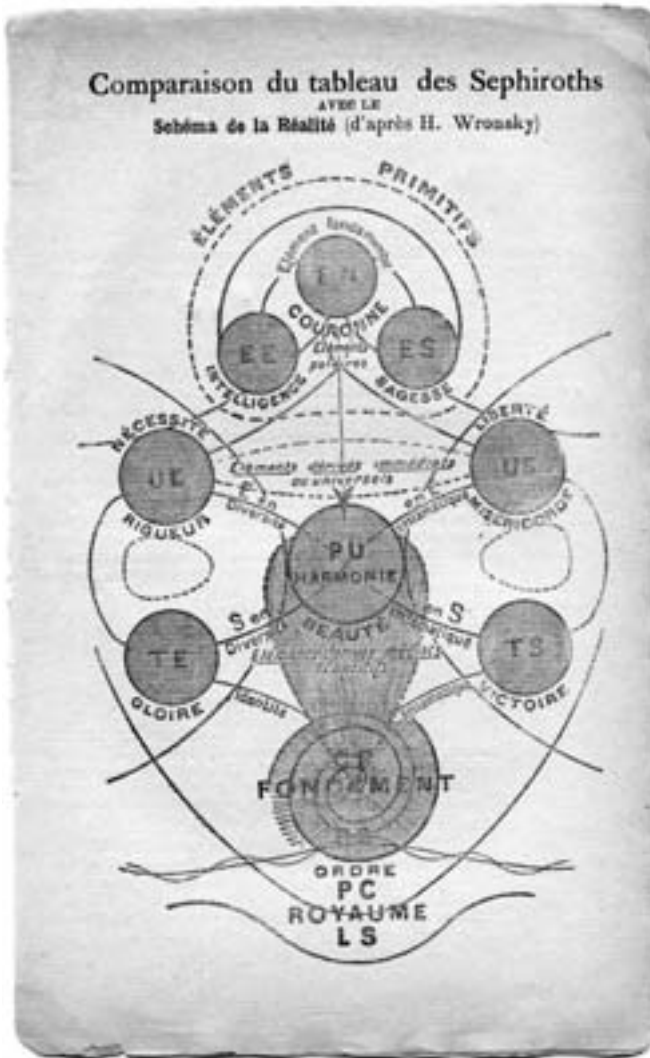
Appendix: Francis Warrain's Diagram of Wronski's Law of Creation

In an early essay on Wronski's system, 'La Système de la Réalité d'après Wronski', appended to his *Concrete Synthesis* (1906), Francis Warrain attempts to integrate Wronski's system with the cabbala, furnishing an absorbing, if enigmatic diagram (*La Synthèse Concrète*, Paris: Chacornac 1910 [1906], p. 185).

Notes

1. From Francis Warrain's *Concrete Synthesis* (1910), p. 185.

Appendix



Warrain's Cabbalistic Schema

- EN – neuter element (Crown)
- EE – element of being (Intelligence)
- ES – element of knowledge (Wisdom)
- UE – universal of being (Necessity)
- UE – universal of knowledge (Freedom)
- PU – universal problem (Beauty)
- CF – final concourse (Foundation)
- PC – coronal parity (Order)
- LS – supreme law (Kingdom)

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Note: The bibliography is divided into the following sections: Deleuze, Kant, Hegel, Post-Kantian Philosophy, Seventeenth-century Philosophy, and Miscellaneous. Translations of texts by Deleuze, Kant, and Hegel are cited chronologically according to their original publication date. Secondary works which concern critiques of Kant by Hegel, or by other post-Kantians, are to be found in the sections devoted to Hegel or the post-Kantians.

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Georg Wilhelm Friedrich Hegel

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Index

- absolute, 4, 11, 24–8, 30, 34, 40, 80,
130–1, 222, 225, 251, 257–8,
259–64, 261, 267, 268
- Deleuzian, 4, 9, 11, 27–8, 30, 34, 40,
91, 130–1, 197, 254–5, 257–64
- Hegelian, 19, 24, 27, 28, 29–31, 44n,
47, 88, 223, 225, 257
- Schellingean, 24–5, 87–8, 212, 223,
225, 257, 259–61
- Spinozist, 9, 34, 36–9, 111, 153n,
211, 265
- Wronskian, 25, 112–14, 212, 236,
257, 261–4
- Achrematism, 261–2
- actual, actualisation, 27, 44, 67, 72, 87,
91, 116, 124, 127, 144, 211, 228,
251, 254, 272n, 282n
- aesthetic, transcendental, 21, 119,
137–8, 139–47, 220–1, 229
- aesthetic creation *see* creation: aesthetic
- aesthetic experience, 18, 25, 59, 67, 70,
73, 82, 174, 180, 222–3, 238–9
- aesthetic ideas *see* ideas: aesthetic
- affectivity, 124, 131, 145, 156n, 161n,
244
- affinity, transcendental, 207n, 217–19,
233, 269
- alienation, 33, 249, 252, 280n
- Allison, Henry, 169, 171, 179, 184,
187–8, 199n, 202n, 203n, 220,
225–6, 269n, 277–8n
- Ameriks, Karl, 61, 63, 179, 202–3n,
218–20
- analysis/synthesis, 38, 102–3, 106–7,
119, 123, 149n, 150n, 154n, 157n,
168–9, 182–4, 187–8, 191, 198n,
200n
- Anselm, Saint, 113
- apperception, 10, 47, 63–4, 71–4,
78–9, 97n, 165n, 177–9, 181–6,
203n, 204n, 219, 220, 221, 225,
270n
- see* self-consciousness; unity of
consciousness; consciousness of
unity
- Arcy, Philippe d', 261, 262
- Aristotle, 36, 103, 242–3
- asymmetry, 21, 140–2, 220, 228, 233,
260
- attributes, divine, 34–7, 110–15, 286–7
- Aurobindo, Sri, 277n
- Axelos, Kostas, 250–3, 255
- Bacon, Francis (philosopher), 18
- Badiou, Alain, 42n, 228, 279n, 282n
- Beach, Edward Allen, 89, 100n
- Beck, Lewis White, 22, 70–4, 167
- becoming, 26, 32, 36, 88, 91, 117,
148n, 154n, 155n, 225n, 228,
236
- being, 36, 42n, 88, 105, 244–55
history of, 248–52, 254–5
univocity of, 36, 39, 112–3, 210, 248
see ontology
- Bergson, Henri, 10, 31, 84–6, 164n,
227–37, 255, 256
- biology, 18, 228, 232, 233–6, 238, 256,
258, 263, 274n, 276n
- Bruno, Giordano, 131, 159n
- Carl, Wolfgang, 167
- categories, 28, 36, 77, 94n, 136, 160,
161, 172, 174–81, 174–6, 178,
182, 184, 193, 202n, 203n, 206n,
208n, 220, 222, 249
- causality, 37, 59, 62, 102–7, 122, 124,
130, 148n, 152n, 167, 196, 198n,
202n, 203n, 208n, 210, 215, 226,
267, 269n
- Cleve, James van, 72–3n
- cogito, 8, 57, 106, 149–50n, 178
- Cohen, Hermann, 227
- colour, 146, 147, 217, 230–3
- communism, 280–1n

INDEX

- compossibility, 17, 114–18, 127–32,
 161n, 196, 197, 211, 253, 254,
 281
- concepts
 in Kant, 28–9, 108, 168–9, 181–9,
 200n, 218
 in Hegel, 28–9, 231, 258
 in Schelling, 87
 in Deleuze, 14, 138–40, 224, 231,
 240, 241, 258–9
- consciousness, 18, 20, 23, 24, 32, 29,
 41, 47, 48, 52, 83, 86–8, 90, 91,
 168n, 171, 182–5, 202, 212, 213,
 218, 220, 226, 229–31, 233, 234,
 257–8, 265–6, 277n
- consciousness of unity, 182–5, 203n,
 220
 see unity of consciousness
- contingency, 88–9, 106–10, 114–17,
 138, 197, 211, 243–47
- contradiction, principle of non-, 105–7,
 118, 119–20, 137
- Copernican Revolution in philosophy,
 5, 6, 9, 83–4, 147, 167–8, 270n
- cosmology, 126, 131, 195, 225–7, 242,
 234, 235–6, 250, 252, 255
- cosmopolitics, 26, 64
- cosmosophy, 40, 88, 238, 259–61
- creation, 1, 5, 19, 25–6, 41, 82,
 115–16, 130–1, 238, 245, 252,
 253, 255, 261–4
 aesthetic, 25–6, 82, 238–9
- critique, 6, 8, 11, 17, 22, 33, 47–76,
 82, 167, 172–4
 and metacritique, 7–11, 22, 47–76
- culture, 14, 58, 63–7, 68, 74, 78, 89,
 90, 91, 99n, 236, 241, 242, 251,
 262, 267, 274, 280
- Curley, Edwin, 111–12
- definitions, nominal and real, 37, 106,
 107, 108, 110–15, 149n, 154n,
 197
- De Landa, Manuel, 5
- Deleuze, Gilles,
 early lectures on grounding, 10–21,
 40–1, 174, 180
 and Bergson, 84–6, 227–8, 255
 and Fichte, 39–40, 211–12, 255–8
 and Kant 1–10, 69–70, 73, 76–9,
 131–2, 134, 140–1, 144–5, 174,
 182, 186, 191–2, 197, 211,
 213–25
 and Hegel, 20–33, 225
 and Spinoza, 4, 34–40, 111–14,
 210–11, 264–8
 and Leibniz, 100n, 116, 127, 131–2,
 144–5, 197, 211, 253–4
 and Schelling, 40, 80, 86–91, 225–9,
 247
 and repetition, 103, 138–9, 141–2,
 239–42, 247–8, 255
- Delpech-Ramey, Joshua, 159–60n
- Derrida, Jacques, 4–5, 279n
- Descartes, René, 18, 106, 118, 151–2n,
 183, 218, 227
- desire, 67, 98n, 260, 276n
- determinability, 168–72, 226
- dialectic, 16, 19, 23, 24, 28, 30–4, 49,
 56, 67, 72, 83, 85, 90–2, 200, 211,
 225, 240, 245, 247, 252, 254, 259
- difference, 4, 24–5, 27, 32–3, 35–6, 38,
 40, 84, 105, 146
 non-conceptual, 139–47
 self-differentiation, 24–5, 28, 32, 36,
 38, 40–1, 237, 245, 259, 267
- differential calculus, 128, 142–3,
 145–7, 227, 254, 261
- Dionysius the Areopagite, 35
- distinction, real and numerical, 111–13,
 152n, 154n
- Duns Scotus, John, 35–6
- duration *see* time
- Eckhart, Meister, 35
- electromagnetism, 232, 233, 260
- emanation, 2–3, 35, 39, 151n, 210
- ends, cultural and rational, 14, 63–7,
 241–3
 see teleology
- energy, energetics, 226, 228, 231–6,
 255, 263, 273–4n
- entropy/negentropy, 234–6, 255
- epistemology, 11, 15, 82, 174, 179–81,
 213–20, 222
- esotericism, 237, 276n, 286–7
- eternal return, 39, 212, 241, 248, 264,
 267
- ethics, 11, 18, 33, 67, 78, 88, 242, 245
 in Spinoza, 267
 in Kant, 18, 27, 33, 53, 57, 60–3, 72,
 224, 262
 in Kierkegaard, 17, 224
- existence, 108–10, 111–12, 114–15,
 117, 125, 138, 157n, 243–7,
 256

Index

- existentialism, 11, 32, 89–90, 236, 241–53
- expression, 2, 28, 29, 34, 113, 239
- faculties
 - in Kant, 25, 59, 63, 68–81
 - in Deleuze, 25, 76–84
- feeling, 14, 267
 - see* affectivity
- Fichte, Johann Gottlieb, 5–8, 18–19, 39–40, 47, 75, 178, 212–3, 223, 237, 257–9, 268
 - and metacritical immanence 5–8
 - and Spinozism, 212
- finitude, 3, 9, 19–21, 59–60, 177, 225–7, 256
- Fink, Eugen, 250, 281n
- force, 104–5, 121–5, 133–35, 136, 223, 226, 233, 234, 237
- forgetting, 31, 244, 264
- Foucault, Michel, 81
- foundation, 13, 14–15
- freedom, 1, 20, 27, 60–3, 75, 116–17, 245–7, 261, 267, 281n
 - noumenal freedom, 60–3
- Freud, Sigmund, 86, 234–6
- genetic arguments in transcendental philosophy, 8, 30, 37, 42, 49, 80–1, 83, 97n
- Ghyka, Matila, 236–7, 275n
- God
 - in Fichte, 223, 258
- in Hegel, 19, 223
- in Spinoza, 36–9, 107, 110–15, 122, 127–31, 197
- in Leibniz, 102–10, 197
- in Kant, 19, 60, 104, 108, 122, 125–32, 195–7
- in Deleuze, 39, 197
 - see* ontological argument for the existence of God
- Golden Number (Φ), 236–7
- ground, grounding, 3, 11–21, 37, 40–1, 85, 120
- Guattari, Félix, 34, 39, 42n, 228n, 238–9, 259, 265, 267, 268, 284n
- Gueroult, Martial, 38, 111, 143, 152–4n
- Guyer, Paul, 161n, 205n, 202–3n
- Habermas, Jürgen, 23–4
- habit, 16, 86, 187, 239–41, 277n, 278n
- Hallward, Peter, 5
- Hamann, Johann Georg, 44n
- Hardt, Michael, 1, 210
- Hartshorne, Charles, 113
- Hegel, Georg Wilhelm Friedrich, 5–8, 10, 13, 22–3, 26–34, 47, 69, 88, 112, 127, 202, 211, 213
 - and metacritical immanence, 5–8, 23–4, 47–50, 56, 211, 213
 - critique of Kant, 5–8, 23–4, 27, 28–30, 47–50, 56, 201–2n, 271n
 - see* absolute, Hegelian
- Heidegger, Martin, 3, 10, 12–13, 20, 29, 85, 100, 213, 213–14, 241–53
- Henrich, Dieter, 45, 76–9, 96, 97, 157n, 183–4, 200n, 202n, 204n, 218
- Herder, Johann Gottfried, 44n,
- Herz, Marcus, 83, 167
- history, 14, 18, 23, 25, 26, 27, 29, 44n, 84, 87–8, 90–2, 248–52, 261, 264, 280n
- Hölderlin, Friedrich, 10
- Hume, David, 9, 10, 12, 15, 16, 20, 79, 101–3, 148n, 183, 187, 188, 190, 198n, 204–5n, 210, 213–19, 221, 239–41, 264, 269n, 277
- Husserl, Edmund, 28, 182
- Hyppolite, Jean, 19, 27–31, 44n, 45n, 100n, 213
- 'I' *see* apperception; self-consciousness; unity of consciousness; consciousness of unity
- idealism, transcendental, 74, 119, 132–8, 172, 220, 225–6
- ideas
 - in Kant, 4, 21, 26, 44n, 51, 52, 54, 56, 59–63, 66, 72, 74–5, 173, 190–7, 207n
 - in Deleuze, 4, 21, 26, 75, 89–91, 131, 211, 221–2, 224, 247–8, 261
 - aesthetic, 44n, 59, 94n, 97n, 208n
 - rational, 15, 44n, 59, 262
- imagination, 1, 20–1, 40–1, 77, 80, 185, 188, 194, 208n, 220, 247, 256, 277–8n
 - see* schematism
- immanence
 - ancient versus modern conceptions, 1–3

INDEX

- immanence (*cont.*)
 and capitalism, 284–5n, 268
 and Kantian critique, 5–11, 21–6, 54, 74, 211
 and Hegelianism, 29, 211, 257, 259
 and pantheism, 1, 35, 37–9, 87, 88n, 259
 and Spinozism, 11, 34–39, 210–11
 and *mathesis universalis*, 91–2, 160n, 259, 266
 and the unconscious, 265–8
 as metacritique, 7–8, 11, 21–6, 211, 257, 264
 as life, 87, 212–3, 255–9, 264
 as pre-philosophical, 39–40, 212–3, 258–9, 264
 as problem 1–5, 38, 210–13
 as vertigo of philosophy, 2, 39, 212–13, 264–5
 social and political dimensions, 245, 267, 268
 see metacritical immanence of faculties
 incongruent counterparts, 133, 139–42, 227, 230
 individuation, 40–1, 117–18, 130–3, 144, 151n, 154n, 160n, 243, 258, 264
 infinity, 14–15, 19–20, 23, 27, 33, 36, 41, 75, 80, 110–14, 128–30, 142, 151n, 212, 222, 224, 253, 265, 267, 268, 279n
 intensity, 4, 24–5, 83–4, 89, 91, 123–4, 129, 135–47, 164n, 173, 189, 194, 196, 211, 218, 221, 224, 225–39, 255, 260, 263–4, 273n, 274n, 284n
 Bergson's critique of, 164n
 intuition, 59–60, 175–7, 222, 227, 271n
 durational/spatial, 227–9
 sensible, 59, 137–8, 145–7, 175–7, 227
 intellectual, 3, 16, 19–20, 37, 40, 57, 59, 78, 146, 167, 192, 198, 222, 223, 238–9
 Third Kind, 237–9, 267
 judgment, 16, 17, 28, 95n, 168–72, 174, 181–9, 203n, 215, 262
 reflective, 73, 207n
 Jung, Carl, 86
 Kant, Immanuel
 and critique, 1–11, 47–90
 and epistemology, 15–17, 167–209, 213–22
 and immanence, 1–5, 21–2, 25, 30–1, 47–8, 51, 54–5
 and metacritique, 5–11, 22, 47, 50, 51, 56–58, 80, 83
 and rationalist metaphysics, 101–38
 and ethics, 18, 27, 33, 53, 57, 60–3, 72, 224, 262
 critique of the Paralogisms, 57, 71, 79, 225
 see concepts; intuition; ideas; judgment; the transcendental
 Kierkegaard, Søren, 10, 12, 17, 32, 211, 212, 224, 247, 261, 283n
 knowledge, 101–3, 167–97, 213–20, 222
 see epistemology
 Kojève, Alexandre, 29
 Kortian, Garbis, 22, 44n
 Lacan, Jacques, 275–6n
 Lambert, Johann Heinrich, 272n
 life
 in Badiou, 282n
 in Bergson, 85, 233–7, 255, 256, 263–4
 in Deleuze, 212–3, 255–9, 265
 in Fichte, 212–3, 257–9
 in Schelling, 87–8, 213, 259–61
 in Wronskianism, 213, 259, 261–4
 non-organic, 213, 233, 263–4
 light, 155, 230–3, 238, 260, 277
 Leibniz, Gottfried Wilhelm, 2, 9, 10, 11, 13, 17, 77, 85, 97n, 100n, 101–19, 122, 124, 125–35, 139–46, 169–71, 186, 192, 196–7, 200n, 211, 215, 222, 243, 253–4, 265, 269n, 270n, 272n, 281n
 encounter with Spinoza, 110, 114, 127
 logic/reality distinction, 101–38, 172–4, 198n
 love, 258, 260–1, 271, 280, 282–3n
 Machiavelli, Niccolò, 268
 Macherey, Pierre, 152–4n
 Malfatti de Montereaggio, Johann, 237, 267
 Maïmon, Solomon, 10, 138, 145–7, 165n, 227

Index

- Marx, Marxism, 22, 33–4, 250–2, 280n
 see alienation; communism;
 immanence
- Mathematics, 104–6, 109, 141–2, 147, 163, 199, 228, 259, 261, 263, 272n, 274–5n, 282n
- Mathesis universalis*, 90–2, 100n, 228, 267
 see immanence
- Matter, 123–4, 163n, 169–70, 228, 232, 234, 259
- Meerbote, Ralf, 78–9, 270n
- Meillassoux, Quentin, 225–7, 269n, 270n, 273–4n, 282n
- Mellor, D. H., 272
- memory, 31, 84, 86, 91, 99n, 160n, 230, 239–41, 278n
- messianism, 25, 238, 261–2
- metacritique, 7–8, 22–6, 44n, 48–76, 91
 metacritical immanence of the
 faculties, 50, 63, 91, 70–4, 77, 80, 91, 103, 174–8, 180, 223–5, 238, 264
- metaphysics, 2–3, 5, 6, 8–11, 17, 19, 33, 36–7, 48–9, 51–8, 64–6, 69–72, 74, 84, 85, 90, 93, 101–66, 169, 173, 175–6, 179, 180, 181, 196–7, 210–11, 213, 219, 230, 233, 244, 248–9, 255, 269n, 279n
- method and system, 8–9, 18–19, 38, 234–5
- microcosmic subjectivity, 222–4, 239, 267
 see monadology
- Minkowski, Eugène, 145
- monadology, 104, 123–4, 142–3, 145, 155n, 163n, 164n, 253–4, 281n
- multiplicity, 40, 163n, 182, 186, 201–2n, 219, 228, 231, 271n, 272n
- music, 132, 230, 238–9, 276–7n
- myth, 14, 15, 17, 88, 90, 100n
- necessity, 106, 112, 113–18, 128–32, 138
- negation, 27, 32, 88, 108, 112, 152–3n, 231, 245, 255
- negative theology, *see* transcendence:
 divine
- Negri, Antonio, 1, 210, 285
- new, problem of the, 41
 see creation
- Newton, Isaac, 133, 121, 218
- Neo-Platonism, 35, 210
 see One-All
- Nietzsche, Friedrich Wilhelm, 8, 32, 33, 39, 92n, 116, 117, 148n, 211, 212, 248,
 nihilism 32, 248–52, 254–5, 279n
 nonsense, 7, 31
 nothingness, 88, 152–3n, 241, 243–52, 255
 see negation
- noumena/phenomena distinction, 31, 57, 60–3, 119, 135–8, 145, 167–9, 171–4, 229
- Novalis, 10, 21, 145, 147
- object, 54, 96–7n, 101, 167–72, 181, 199n, 220, 271n
 Gegenstand, 54, 84, 93, 96–7n, 167–72, 192, 220
- occultism *see* esotericism
- One-All, Neo-platonic, 35, 210, 255–6, 284n
- ontology
 classical, 37–8, 104–32
 in Kant, 54, 108, 121, 227
 in Heidegger, 244, 247–55
 in Deleuze, 28, 39, 247–55
 modal, 88, 104–32, 195–6, 248, 251–2
- ontotheology, 103–5, 107–32, 137, 161
- ontological argument for the existence
 of God, 107–32, 137, 210
 modal version, 110, 113–15
- other knowledge, 82–3, 256
- participation, 15, 17, 35, 184, 253, 225
- perception, 165n, 227–8, 231–3, 238
 see intuition: sensible
- perfection, 108–18, 128
- phenomenalisation of the Given,
 218–19, 225–34, 239
- phenomenalism, 172, 225
- philosophy, 14, 64, 264
 and grounding, 14
- physics, 226–7, 232, 256
- planetary dimension, 233–56, 268, 274n
 Earth, 233, 268
- play, in the creation of world, 116, 130, 131, 197, 253–4, 281n

INDEX

- Pippin, Robert, 17, 170, 187, 188,
199n, 200n, 202n, 204n, 207n,
271n
- Plato, 15, 26, 35, 189, 204n, 275n
- Plotinus, 35
- poetry, 13, 21, 207n, 271n, 274–5n
- possibility, 90, 108–32, 253,
potencies, potentiation, 10, 24–5, 89,
142, 247, 259
see Schelling
- problems, 38, 67, 74–5, 83, 90–91,
131, 138, 173, 196, 224
see ideas
- Proclus, 35
- Pythagoras, 275n
- question, 16–18, 67, 85, 213, 247–7,
251
- Quid juris/quid facti*, 15, 16, 82, 103,
166n, 174–81, 215, 221
- reality, 27, 107–31, 132–8, 161n,
225–36, 262, 272n
- reason, 50–76, 114, 262–3
- Reinhold, Karl Leonhard, 6, 47, 80,
95n, 158n, 183
- reflexivity, 17, 47–9, 52, 71, 78–9, 178
see self-consciousness; apperception
- reminiscence, 15, 23, 31, 87
- repetition
in Deleuze, 12, 17, 24, 91, 103, 212,
224, 236, 248
in Kierkegaard, 12, 17, 212, 224
in Leibniz, 163n
of Kantian project, 3, 9–10, 105, 241
psychic, 13, 40–1, 89–90
ritual, 14
spatial, 142
- representation, 4, 26, 171–83, 248–9
see concept
- respiration, 237, 256, 260, 267
- revolution, 268
- rhythm, 231–3, 236–9, 255–6, 263–4,
274–5n, 276n
- Riemann, Bernhard, 164
- Rose, Gillian, 22
- Russell, Bertrand, 140, 142, 143
- Sartre, Jean-Paul, 213, 245
- Schelling, Friedrich Wilhelm Joseph, 5,
10, 13, 24–5, 40, 47, 84, 86–91,
202, 211, 212, 236, 237, 244, 247,
259–61
and metacritical immanence, 5–8,
24, 87
and Spinozism, 284n
metaphysical empiricism, 14, 86–91
theory of potencies, 10, 24–5, 89,
247, 255, 259–261, 283n
schematism, 147, 188–9, 192–4, 205n,
208
science, 16, 82, 95, 118, 124, 135,
179–80, 218, 226, 238, 251, 256,
271
self-consciousness, 10, 17, 24, 29, 47,
49, 52, 63–64, 71–4, 78, 86–8, 89,
91, 97n, 182–5, 203n, 204n, 220,
221, 225, 257
sense, 4, 27–31, 36, 59–60, 62, 63, 72,
75, 90, 94–5n, 148n, 173, 192,
231, 234, 259
sensation *see* intuition: sensible
Servien, Pius, 236, 274–5n
singularities, pre-individual, 131–2,
211, 254
sound, 132, 230, 232, 238, 260, 275n,
277n
space, 119, 123, 132–47, 169, 170,
175–7, 220–1, 227, 229–31
speculative experience, 24–5, 27, 49,
87
see transcendental empiricism
Spinoza, Baruch, 2, 3, 9, 10, 34–9, 66,
104–5, 107, 110–15, 117, 118,
122, 124, 127–31, 133, 138, 159,
197, 210–12, 264–8, 285n
encounter with Leibniz, 110, 114,
127
Stockhausen, Karlheinz, 239, 277n
Strawson, Peter, 76, 97n, 210n
subject, subjectivity, 15–16, 62–3,
66–7, 73–4, 77, 80–1, 84, 103,
174, 215, 241
sublime, the, 70, 80
sun, 234–35, 236, 276n
Sufficient Reason, Principle of, 101–47
symbolism, 73, 82, 193–4, 197,
207–8n, 209n, 222, 235
synthesis
A priori, 59–60, 102–5, 119–20, 146,
178–89, 218–20, 227
of the imagination, 2, 20, 186,
278n
temporal, 20, 185–6, 201–2n, 212,
239–41, 278n
see analysis/synthesis

Index

- system
 - see* method and system
- System of Freedom, 100n, 261
- technology, 249–52, 254
- teleology, 14, 57–8, 63–7, 68, 77, 101–3, 106, 115–17, 125, 131, 192, 197, 216–17, 221–25
 - metacritical, 57–8, 77, 103, 192, 197, 219–25, 241–3
 - see* ends, cultural and rational
- tendency, 84–5, 91, 240
- thing in itself, 28, 56, 82, 144, 219
 - see* noumena/phenomena distinction
- thought, 2, 4, 15–16, 18, 23, 24, 26, 30, 33, 37, 42, 49, 58–60, 67, 83, 106, 122, 136, 146, 168, 171, 173, 175–8, 243, 247, 266–7
- Timaeus*, 35, 275n
- time, 20, 79, 84, 119, 145–7, 169, 220–1, 227–34, 236, 272n
 - duration, 39, 84–5, 164, 201, 227–37, 263, 272–3n
 - final end of, 92, 103, 212, 236, 241, 250–5
 - see* synthesis: temporal
- Toynbee, Arnold, 90
- transcendence, 2–3, 15, 20, 35, 39, 79, 241–50
 - as epistemological conception, 15, 20, 213–20, 244
 - divine, 2–3, 35–36, 42n, 151n, 210
 - in Heideggerian existentialism, 241–50
- transcendent exercise of the faculties, 26, 72, 80–92, 98n, 99n, 197, 223–5, 238–9
- transcendental, the, 15, 20, 54, 84–6, 174–81, 213–22, 244–6
- transcendental arguments, progressive and regressive, 80–1, 179–80, 218, 270–1n
- transcendental deductions, 52, 77, 79, 98–9n, 174–81, 191, 213–22, 240, 277–8n
- transcendental empiricism, 21, 25–6, 80–92, 276n
- transcendental past, 86–8
- unconditioned, 18, 66, 72, 113, 192, 261
- unconscious, the, 14, 40–1, 91, 86–8, 238, 265–8
- unity of consciousness, 182–5, 203n, 220–1
- univocity *see* being
- utopia, 254, 268
- vibration, 231–3, 236–9, 241, 255–6, 263–4, 273n, 276n, 277n
- virtuality, 67, 84, 91, 127, 132, 228, 238, 252, 260, 262, 263, 267, 272–3, 282
 - in Kant, 124
- void *see* nothingness
- Vuillemin, Jules, 227
- Warrain, Francis, 145, 163n, 236, 259, 261–4, 284n, 286–7
- White, Alan, 100n, 283n
- Whitehead, Alfred North, 3
- Wolff, Christian, 77, 104, 118–19, 121, 154–5n, 157n
- world(s)
 - in Heidegger, 244–7, 250–5
 - in Kant, 128–32, 132–8, 226
 - in Leibniz, 129–30, 253–4
 - plurality of, 128, 250–5
- Wronski, Józef-Maria Hoëne, 10, 24, 25, 40, 212, 227, 236, 237–8, 261–4
- xenoscience, 274n
- Zero, 123, 162n, 279n
- Zöller, Gunther, 22

